SOME CROSS-BEARERS OF THE Finger Lakes Region

Hefferman

Rev. John F. Hogan.
March 9th 1927.
Rochester. N.Y.

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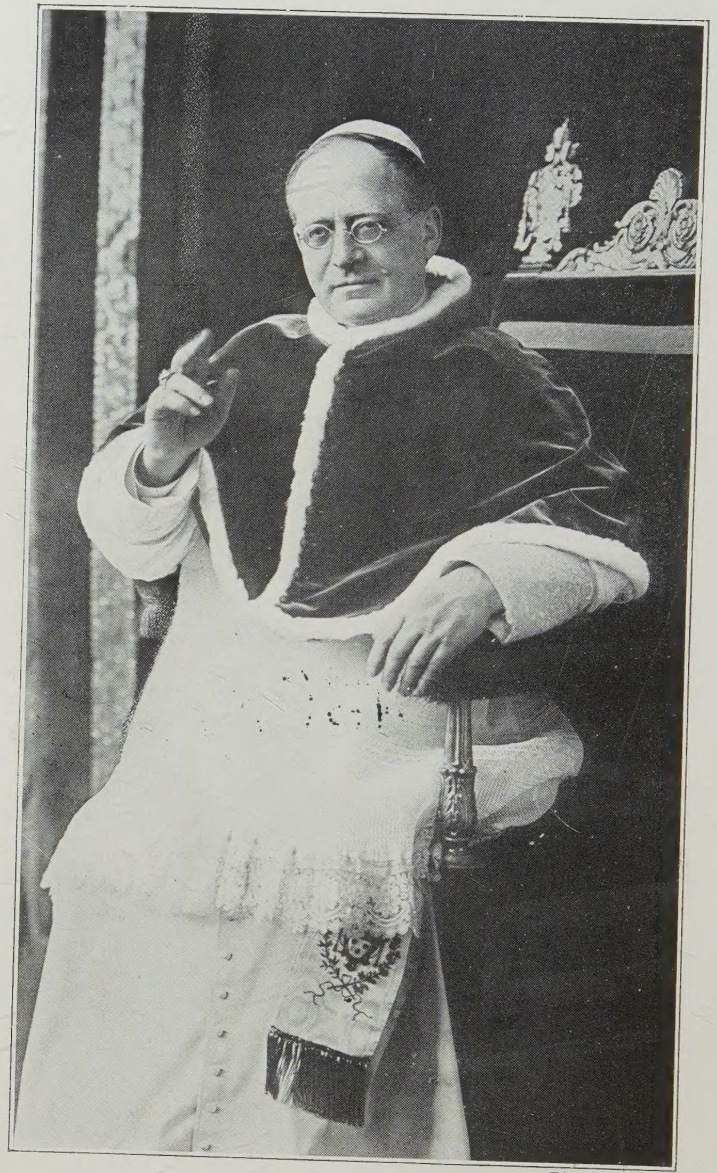

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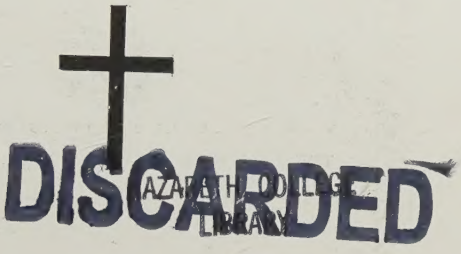
SOME CROSS-BEARERS

OF THE

Finger Lakes Region

BY

The Rev. Bernard Leo Heffernan, A. M.



"If none of the old stories are ever to be re-told, many a noble inspiration must be lost, and many a tender chord must remain untouched."

EX-GOV. FRANK S. BLACK,
FEBRUARY 12, 1909.

WITH THIRTY-THREE ILLUSTRATIONS

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To
the sweet and pleasant memory of
Mrs. Mary A. Heffernan O'Brien
a collaborator, whose untimely death occurred Tuesday, July 1, 1924, this book is affectionately and lovingly dedicated by her brother.

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PREFACE

Several years ago, when I had access to some rare archives, I began gathering data on Catholicism in Cayuga County, New York. This work was done at the time, not so much with the intention of putting my findings into story form, as it was in satisfying my curiosity in becoming familiar with the work of the pioneer priests in this particular locality. In addition to this research, I later delved into other archives, and found material of such interest that I resolved to reduce the faded records to writing, with the Catholic history of Aurora as my objective, and thus rescue them from the further ravages of time.

St. Patrick's parish in Aurora, may not be deserving of any special mark of distinction, because it differs little in its history and achievements from many parishes of its size throughout the country. Some may ask then, why should its history be given such prominence? The answer to such an interrogation, may, perhaps, be best found in the efforts of several Catholic Historical Societies of the country, to place on record while possible, the history of every Catholic parish, humble though the parish may be. The history of the church in some of the older and larger cities has already been written. In several dioceses, the history of every parish, though brief, has been gathered and published in one or two volumes, while other dioceses have similar works under way. It is the hope of many with a predilection for church history in our own country, that the movement now on foot, will continue to spread until the work is completed in every locality.

In presenting this little volume, let it be understood that it does not claim the prerogative of infallibility. It does claim, however, to be a painstaking and a conscientious effort to present as briefly as possible, the complete history of Catholicism in Aurora. While it is primarily a history of Catholicism in Aurora, no such history would be complete unless some attention were given as

a background, to the early Catholic history of the state of New York. It is to be regretted that this work was not done by some one in a former generation, inasmuch as the earliest Catholics of the village have long since passed away, and the fund of reminiscences is gradually diminishing. It is the hope of the author that this volume contains a sufficient number of historical facts to justify its publication.

It is a pleasant duty to acknowledge in this place, some obligations incurred in the preparation of this volume, and I beg to express my deep appreciation to the Rev. Stephen J. Byrne, pastor of St. Patrick's Church, Aurora, New York; the Rt. Rev. Msgr. Joseph W. Hendrick, M.R., pastor of St. Francis de Sales Church, Geneva, New York; the Rev. John A. Conway, pastor of the Holy Family Church, Auburn, New York and the Rev. Charles F. McEvoy, M.R., pastor of St. John the Baptist Church, Syracuse, New York for graciously placing the records of their respective parish archives at my disposal; to the officials of the Cayuga County Historical Society, Auburn, New York, for kindly placing at my disposal their priceless records, manuscripts and publications; to the Rev. Eugene Pagani, Catskill, New York, for many items of interest; to the Rt. Rev. Edmond M. Obrecht, O.C.R., of the Abbey of Our Lady of Gethsemani, Trappist, Kentucky, the Rt. Rev. Msgr. J. S. M. Lynch, M.R., S.T.D., Utica, New York, the Very Rev. Msgr. Edmund J. Britt, Chancellor of the diocese of Buffalo, Buffalo, New York, the late Very Rev. William Carrigan, D.D., P.P., historian of the diocese of Ossory, Durrow, Ireland, the Very Rev. Richard Aylward, P.P., Durrow, Ireland, formerly president of St. Kieran's College, Kilkenny, Ireland, the Very Rev. Patrick Boyle, Rector Collège des Irlandais, Paris, France, the Rev. Thomas A. Donahue, D.D., Buffalo, New York, the Abbé Jaquet, archivist of the Archdiocese of Paris, Paris, France, the Rev. John F. Nelligan, Rochester, New York, the Rev. Thomas J. Campbell, S. J., New York, the Rev. James A. Callahan, Detroit, Michigan, the Rev. Joseph Patrick Lynch, Elizabeth, Illinois,

the Rev. Clement D. Shaughnessy, Syracuse, New York, the Rev. J. Schweller, High Hill, Texas, the Rev. John J. Keane, Lewiston, New York, the Rev. Patrick C. Tracey, Andover, New York, Mr. Thomas F. Meehan, New York, the late Mr. Archibald McLean, managing editor of the Catholic Union and Times, Buffalo, New York, Mrs. Helen A. Robeno, Chester, Pennsylvania, Miss M. Louise Schmeltzer, Chester, Pennsylvania and Mrs. S. T. McCormick, Andover, New York, for data on the early pastors; to the Rev. Frederick F. Connor, Chancellor of the diocese of Rockford, Rockford, Illinois and Mr. Thomas E. Gill, former Assistant Attorney General of the State of Illinois, Rockford, Illinois, for their kindly suggestions in the arrangement of matter; to former postmaster Mr. John J. Maloney, Aurora, New York, for aiding me very materially in this work, not only by his many kindly suggestions, but also by his careful and systematic local research, which revealed many of the interesting facts herein contained; to Mr. Frederick M. Hosmer, Auburn, New York, for the many courtesies shown me while doing research work in the Cayuga County Clerk's Office and to the Rev. Edmund R. Cody, Boise, Idaho, for his painstaking research among the archives of Mt. St. Mary's College, Emmitsburg, Maryland. I am especially grateful to Mr. Thomas F. Meehan of New York, for having read the manuscript of this book.

It is my hope that I have succeeded in bringing to light, to some extent at least, the well nigh forgotten past of St. Patrick's parish, Aurora. Of one thing I am certain—the satisfaction of preserving the historical material scattered through libraries, diocesan archives, church records, newspaper files and private papers, as well as the personal recollections of the older members of the Aurora parish, is ample compensation for the labor involved.

THE AUTHOR.

St. Paul's Church,
Sandwich, Illinois,
November 10, 1925.

Chapter I

AURORA AND ECCLESIASTICAL JURISDICTION

THE VILLAGE OF AURORA—ITS LOCATION—A WORD PICTURE—ON SITE OF INDIAN VILLAGE—INDIAN VILLAGE DESTROYED BY MAJOR GENERAL SULLIVAN—THE FIRST SETTLERS—ECCLESIASTICAL JURISDICTION — BISHOPS WITH JURISDICTION — THE FIRST BISHOP OF NEW YORK—HIS TRIALS—ADMINISTRATORS OF THE DIOCESE.

Aurora, Cayuga County, New York, the village whose Catholic history is here given, is one of the oldest villages in the central and western part of the state.[1] It is situated in the heart of the beautiful Finger Lakes region, on the east bank of Cayuga Lake, where that body of water attains its greatest width of almost four miles. It is distant seventeen miles from Auburn on the north, twenty-six miles from Ithaca on the south and forty-two miles from Syracuse on the north-east.

A brief description of the village of Aurora, written a generation ago, which may well be used to-day, says in part:

> "Its name which is an ideal one, supposed to have originated with General Benjamin Ledyard, is suggestive of the resplendent beauty of its landscapes when bathed in the first rays of the morning sun.
>
> "The village is famed for its delightful situation and picturesque scenery, in which it surpasses all the lake villages in central and western New York, whose natural attractions have

1 The records of the Post Office Department in Washington, testify to the fact that the Post Office in Aurora was established in 1794. Onondaga County was formed in 1794, and Aurora was made its first county seat. Cayuga County was cut off from Onondaga County in 1799, and Aurora was made the first seat of the newly formed county. In 1805, the county seat was moved to the village of Auburn, which, until that year, was known as Hardenbergh's Corners. Auburn received its name from Dr. Samuel Crossett, who was the first postmaster of the village, 1800-1809. (A Brief History of Auburn, in the Auburn Daily Advertiser, Tuesday, May 24, 1853). Aurora was incorporated as a village by a special act of the Legislature, on Monday, May 15, 1837. Cf. Laws of New York, 60th Session, p. 503, 1837.

made them so well and so favorably known. It is the center of wealth, culture and refinement, and art has vied with nature in heightening and intensifying its scenic beauty. Its charming bay, handsomely shaded streets, magnificent public buildings, have often inspired the artist and been made the subject of some exquisite paintings." [1]

The village is on or very near the site of the Indian village of Chonodote, which on account of its extensive peach orchards, was often spoken of as Peach Town. This Indian village was destroyed during Major General John Sullivan's Indian Expedition. Colonel William Butler, with a detachment of five hundred troops, arrived at the village on the evening of Thursday, September 23, 1779, and began the work of destruction. He found a peach orchard at the village with fifteen hundred thrifty trees weighed down with luscious fruit. Apples and plums also were found in profusion as well as a large breadth of growing corn and other supplies. The fruit trees, corn and other supplies were quickly destroyed in the raid. The following morning (Friday, September 24), at ten o'clock, the fourteen houses of the village, chiefly old buildings, were fired and then the troops moved southward.

Thomas Grant of the Surveyor's party, under Lieutenant Benjamin Lodge, who accompanied Colonel Butler, in his journal, described the destruction of the village in the following language:

"September 23d 1779. . . . . Marched 5 Miles to an Indian town By the name of Chandot or Peach Town,[2] Remarkable for Large Peach-orchard Containing Hundred fine Thriving Peach Trees, likewise Acres of Corn. This town contained about 12 or 14 Houses, chiefly old Buildings; part of the Corn was Destroyed This Eavening.

"September 24, 1779. This morning the trups ware imployed in finishing the Distruction of the Corn and peach Trees; at 10 o'clock A. M. fire was set to the Town, And the Detachment went to the Ground. Marchd this Day 16½ Miles and

1 Storke-Smith, History of Cayuga County, New York, p. 403, Syracuse. 1879.

2 This town of Chonodote or Peach Town was so named on the manuscript map, number 103, of Robert Erskine, geographer of the United States Army. The map is now in the Simon De Witt collection in the archives of the New York Historical Society.

AN EVENING SCENE IN AURORA.

Photo by Stephen J. Donahue

> Incamped on a Pleasant Hill [1] neer a fine Creek. About one hour after Dark: . . . . . ." [2]

Sergeant Major George Grant, who also accompanied the expedition, likewise kept a journal. He thus wrote of the raid on Chonodote:

> "23 (23 September, 1799) . . . . . About 4 o'clock marched for another town distant about 4 miles but could not learn any name for it and here halted for the night.
>
> "24 (24 September, 1799) This morning went to destroying corn, beans and Orchards. Destroyed about 1500 Peach Trees, besides Apple Trees and other Fruit Trees.[3] This town consisted of 13 houses; Then marched 18 miles, the first 12 the land exceedingly good, the other 6 not extraordinary." [4]

In the spring of 1789, ten years after Colonel Butler and his troops destroyed the Indian village of Chonodote, Captain Roswell Franklin, Elisha Durkee, Ebenezer White and Deacon Joseph Atwell with their families, came from Wysox, Pennsylvania, built the first house and made the first settlement in the present village of Aurora.[5]

It may be of interest in the beginning of this work, to trace briefly, the ecclesiastical jurisdiction of what is

1 This hill is just north of the village of Ludlowville.

2 Journal of Thomas Grant of the Surveyor's party under Lieut. Benjamin Lodge, accompanying Colonel Butler. The Journal was published in the Historical Magazine for August and September 1862, Vol. VI, p. 233 and p. 273. It was republished with notes, in Cook, Journals of the Military Expedition of Major General John Sullivan, pp. 137-144, Auburn, 1887.

3 Major General Sullivan evidently verified this statement of the number of peach trees at Chonodote. In his report of the Cayugas, he said: "Colonel Butler destroyed in the Cayuga Country five principal towns and a number of scattering houses, the whole making about one hundred in number exceedingly large and well built. He also destroyed two hundred acres of excellent corn with a number of orchards, one of which had 1,500 fruit trees." (Major General Sullivan's Official Report to Congress, written September 30, 1779. Cf. copy of the report, in Cook, op. cit., pp. 296-305.) The five towns referred to, were—one at the outlet of Cayuga Lake, three at the Great Gully and one on the site of Aurora.

4 Journal of George Grant, Sergeant Major in the Third New Jersey Regiment, who accompanied Colonel Butler. The journal was published in the Wyoming Republican, July 16, 1834, from the original furnished by Thomas Gordon of Trenton, New Jersey, which has since been destroyed by fire. It was republished in Hazard's Register (Pa.), Vol. XIV, pp. 72-76 and republished with notes, in Cook, op. cit., pp. 107-114.

5 Cf. Aurora, in Storke-Smith, op. cit.

now St. Patrick's parish, Aurora. There have been a number of changes as will be noted since the first Catholics settled in the original Thirteen Colonies. The Catholics of America were under the spiritual jurisdiction of English Catholic Superiors known as Archpriests, until Pope Innocent IX appointed Dr. John Leyburn, Vicar-Apostolic of all England, September 6, 1665. The British Colonies then remained under the jurisdiction of Dr. Leyburn and his successors, Bishops Gifford, Petre, Challoner and Talbot. Bishop Talbot succeeded Dr. Challoner at his death in 1781. The American clergy on account of the Revolutionary War, no longer appealed in matters ecclesiastical to an English Superior, and Bishop Talbot showed no desire to continue the American jurisdiction. In 1783, he refused to grant faculties to Father John Boone and Father Henry Pile, who were returning home, declaring at the time, that he would exercise power no longer over the American church. As a result, the church administration in America "was for all practical purposes non-existent" during the remaining period of the war. On June 27, 1783, Father John Lewis, who still continued to act as Vicar-General of the London district, sent out a call resulting in six deputies of the American clergy assembling in a First General Chapter at Whitemarsh, Maryland. The Chapter resulted in a Petition to the Holy See asking for the appointment of Father Lewis as Superior, with quasi-episcopal faculties. The Petition was composed by Fathers Lewis, Diderick, Matthews, Walton and John Carroll. The French Minister to the United States, at the time, schemed to make the American missions subject to Superiors in France, and Benjamin Franklin, who was then residing in Paris, as United States Minister to France, at first acquiesced in and aided in the intrigue. After mature deliberation, however, he very wisely withdrew his approval. A little later (about the end of the summer of 1784), Franklin received word that Congress on May 11, 1784, decided that the project was one "with

out the jurisdiction and power of Congress, who have no authority to permit or refuse it." Cardinal Antonelli, on June 9, 1784, wrote to Father Carroll stating that he had on that day been appointed Prefect-Apostolic of the United States. A second letter from the Cardinal, bearing the same date, which Father Carroll received November 26, 1784, announced officially to the American Church, the decision of the Holy See.[1]

Since June 9, 1784, the authority of the Holy See over this little section of the Lord's vineyard, has been vested in the following vicariate and dioceses:[2]

Vicariate-Apostolic of Baltimore.....1784-1789
Diocese of Baltimore.....1789-1808
Diocese of New York.....1808-1847
Diocese of Buffalo.....1847-1868
Diocese of Rochester.....1868-

Since the Vicariate-Apostolic of Baltimore was erected by His Holiness Pope Pius VI, the power of jurisdiction has been vested in the following Vicar-Apostolic and Bishops:[3]

Vicariate-Apostolic of Baltimore—
The Rev. John Carroll.....1784-1789

Diocese of Baltimore—
The Rt. Rev. John Carroll, D.D.[4].....1789-1808

Diocese of New York—
The Rt. Rev. Richard Luke Concanen, O.P., D.D. 1808-1810
The Rt. Rev. John Connolly, O.P., D.D.....1814-1825
The Rt. Rev. John Dubois, D.D.....1826-1842
The Rt. Rev. John Hughes, D.D.....1842-1847

1 Guilday, The Life and Times of John Carroll, pp. 163-202, New York, 1922.
2 The Official Catholic Directory; The Catholic Encyclopedia.
3 Ibid.
4 The Rt. Rev. John Carroll, D. D. was consecrated Bishop of Baltimore in the Chapel of Lulworth Castle, England, Sunday, August 15, 1790, by the Rt. Rev. Charles Walmesley, O. S. B., V. A., of the Western District. Father Charles Plowden and Father James Porter acted as Assistant Priests to Bishop Walmesley. The only other priest present was Father C. Forrester, chaplain of Wardour Castle, who signed himself on the official certificate of Dr. Carroll's consecration as Missionary Apostolic. (Guilday, op. cit., p. 373.)

Diocese of Buffalo—

The Rt. Rev. John Timon, D.D., C.M.....1847-1867

Diocese of Rochester—

The Rt. Rev. Bernard J. McQuaid, D.D.....1868-1909
The Rt. Rev. Thomas F. Hickey, D.D.....1909-

The first bishop of New York, the Rt. Rev. Richard Luke Concanen, O.P., D.D., an Irish Dominican, who had spent forty years at the Court of Rome, at the age of nearly seventy, was consecrated in the Holy City, Sunday, April 24, 1808. He left for his diocese, and after waiting four months in Leghorn for a ship to America, returned to Rome. After a series of disappointments, due to disturbances in Italy, he went to Naples, secured passage, but was arrested by the government as a prisoner, and ordered under the severest penalties, not to embark on any vessel. This act of the government is thought to have affected him so sensibly that he fell dangeriously ill, and in a few days, not without the suspicion of poison, died at the Convent of St. Dominic, in the city of Naples, Tuesday, June 19, 1810.[1] At the time of Bishop Concanen's death, His Holiness Pope Pius VII, was a prisoner of Napoleon, and as such, could not proceed with a new nomination. The Holy Father returned to Rome in 1814, in the plenitude of his power and liberty, and at once named a successor to Bishop Concanen. The diocese of New York, therefore, remained vacant for a period of six years before being occupied. The Rev. Anthony Kohlmann, S.J., founder of the New York Literary Institute and subsequently, the Rev. Benedict J. Fenwick, S.J., who in 1825, became Bishop of Boston, exercised the functions of administrator during this interval.[2]

1 De Courcy-Shea, the Catholic Church in the United States, pp. 361-366, New York, 1856; The Catholic Encyclopedia, Vol. XI, p. 22.
2 The Catholic Encyclopedia, Vol. XI, p. 22; De Courcy-Shea, op. cit., pp. 361-366.

THE RT. REV. RICHARD LUKE CONCANEN,
O.P., D.D.

Born in Ireland.
Consecrated Bishop of New York, April 24, 1808.
Died June 19, 1810.

Chapter II

EARLY JESUIT MISSIONARIES

FIRST CHAPEL ERECTED IN THE STATE OF NEW YORK—FIRST PRIESTS TO LABOR IN VICINITY OF WHAT IS NOW AURORA—THE FRENCH JESUIT MISSIONARIES—SITE OF THE VILLAGE OF GOIOGOUEN—FATHER JOSEPH CHAUMONOT—FATHER RENÉ MÉNARD—HIS BRUTAL TREATMENT—HIS COURAGE AND ZEAL—HIS CONVERSIONS—HIS ARREST—FORCED TO LEAVE CANTON OF THE CAYUGAS—FATHER SIMON LE MOYNE—SPENT A MONTH WITH THE CAYUGAS—SUCCESS OF HIS COMPANION, A YOUNG FRENCH SURGEON—EVERY CABIN DOOR OPEN TO FATHER LE MOYNE—FATHER STEPHEN DE CARHEIL AND FATHER JULIEN GARNIER—CARHEIL'S LETTER—HIS LABORS OF SIXTEEN YEARS—HIS FIRST HORRIBLE SPECTACLE—PRESENTS EXCHANGED—CHAPEL ERECTED—DEDICATED TO ST. JOSEPH—FATHER PETER RAFFEIX—SKETCHES OF THE JESUITS—THE INDIAN TOWNS DESTROYED—NO TRACE OF HABITATION ON SITE OF THE VILLAGE OF GOIOGOUEN—RELIC HUNTERS AND THEIR DISCOVERIES.

The erection of the first chapel in the state of New York, in which Mass was clebrated, was begun in 1655, by the French Jesuit missionaries, Fathers Claude Dablon and Joseph Chaumonot. It was situated on the banks of Onondaga Lake where the city of Syracuse now stands, and was dedicated to Mary, the Mother of God.[1]

The first priests to labor in the vicinity of what is now Aurora, were also the French Jesuit missionaries, who came to evangelize the Cayuga Indians. In August, 1656, the mission of the Cayugas was established at the Indian village of Goiogouen, the site of which may be found on the north bank of the Great Gully, about three miles east of Cayuga Lake and six miles north-east of Aurora.

At the time the Cayuga mission was established at the village of Goiogouen, Father Joseph Chaumonot, a

1 The Catholic Encyclopedia, Vol. XI, p. 20.

priest unexcelled in his skill in dealing with the Indians, and Father René Ménard were guests of Chief Saonchiogwa, and during their visit, erected a temporary chapel. After the departure of Father Chaumonot, Father Ménard remained for some time to care for the mission. For the first two months, he was brutally treated by the Cayugas, but after this period of torture, he seemed to have won their affections. The following account of his trials and labors among the Cayugas, recorded by a contemporary, is interesting:

> "His courage was equal to his zeal. He had seen without fear the Iroquois rushing upon him with knife in hand to cut his throat, while laboring for their conversion in the village of Cayuga (Goiogouen). Others in the same place had lifted their hatchets to cleave his skull, but he preserved his calmness. He met, with a benign countenance, the insults of the little children who hooted him in the streets, as if he were a lunatic.
>
> "But the generous Father glorified with the apostle in being counted a fool for Jesus' sake, that in the very pangs of persecution, he might give birth to the Iroquois church founded by him and which, in a short time, grew to the number of four hundred christians, with a hopeful prospect of converting the entire **bourg**, had he not been arrested in the midst of his work. This was when we were obliged to abandon the Iroquois mission in consequence of the fresh murders committed by these treacherous savages, on the frontier settlements. Thus was he forced to abandon this beautiful harvest, the first fruits of which he offered to heaven, in the death of many little ones and also of adults, whom he had baptized. It was like taking the heart from the body, or tearing a loving mother from her children." [1]

In 1661, after the Iroquois Confederacy had carried on a two years' war with the French and their allies, the Cayuga nation sued for peace in Montreal, and asked for a "black gown." Father Simon Le Moyne went to them, bringing with him a young French surgeon. History thus records the labors of these two men among the Cayugas:

> "Before his return to Montreal (1662), Le Moyne made a brief visit to the Mohawks, which nearly cost him his life, and he was barely able to make his escape from the scene of his earlier missionary labors. The Cayugas offered him protection, and he spent a month with them, laboring with characteristic zeal for their spiritual welfare.
>
> "The Iroquois of Cayuga, who are less cruel and whom we have found more affectionate than the other Iroquois nations,

1 Relations, VIII, 1662-1663.

especially at the time we ministered in their cantons to the Huron church among them, were moved with compassion at our troubles, and in order to give protection to the Father, invited him to come and instruct them until the danger should have passed. The Father was rejoiced at the offer, more for the sake of the salvation of these kind barbarians than from any consideration of personal safety, and went to serve them for some weeks. He was received with public acclamation, and found an ample field for the exercise of his zeal.

"The lancet of a young French surgeon who accompanied him, and whose skill God had wonderfully blessed during the prevalence of a dangerous and infectious disease, aided the good cause inasmuch as many, whose lives had been despaired of, were cured. This won the hearts of the people and opened to the Father the door of every cabin, where he met with a kindly eye and was listened to with a ready ear, as he spoke to them of the things pertaining to their salvation." [1]

While Father Le Moyne was at the Cayuga mission, he distinguished himself in assisting the Indian and French captives, and succeeded in having many of them released.

After the departure of Father Le Moyne, the Cayuga mission was not reestablishd until November, 1668, when Father Stephen de Carheil and Father Julien Garnier arrived. Father Carheil had just spent two years in Canada in preparation for the missions. He remained with the Cayugas with the exception of the year 1671, when his health failed, until he was expelled by the chiefs in 1684. In a letter written shortly after he arrived among the Cayugas, he thus described the country in which he was laboring:

"Cayuga is the most beautiful country I have seen in America. It is situated in latitude 42½, and the needle scarcely dips more than ten degrees. It lies between two lakes, and is no more than four leagues wide, with almost continuous plains, bordered by fine forests." [2]

A chronicler of the time, records the reestablishing of the Cayuga mission by Father Carheil, in the following paragraphs:

"Father Carheil arrived at Cayuga on the 6th of November, 1668, and there presented to heaven, as the first fruits of his

1 Relations, IV, 1661-1662.
2 Relations, IV, Part 1, 1671-1672.

labors, a female slave of the Andastes.[1] They had come in company from Onondaga, and the journey which they made together was the means of enabling her to proceed on her way joyfully to paradise; for having been instructed and baptized during the journey of two days, as soon as she arrived at Cayuga, she was roasted and eaten by the barbarians on the 6th of November.

"Father Garnier, who accompanied Father Carheil, on arriving at the village, made the customary presents to secure the building of a chapel and prepare the way for the reception of the Christian faith. These were responded to by similar presents on their part, in which they promised to embrace the faith and erect a chapel. The chapel was completed on the 9th of November, two days after his arrival, and dedicated to St. Joseph by Father Carheil." [2]

Father Carheil's expulsion from the canton of the Cayugas and the causes which brought about this expulsion, are described by a late historian of the Cayugas in the following paragraph:

". . . . . until about the year 1684, when Father Carheil who for sixteen years had labored so faithfully for their good, was plundered of everything and driven from the country by Orehaoue and Sarennoa the two head chiefs at the time of the Cayuga canton. This was doubtless due to English intrigue. In 1683, Col. Thomas Dongan, Governor of New York, had so far succeeded in destroying the influence of the French with the Iroquois that, though himself a Catholic, he directed all his efforts to expel the Canadian missionaries; and to inspire the Indians with confidence, he promised to send them English Jesuits instead, and to build them churches in their cantons. As a result the Oneida and Seneca missions were broken up a year before the expulsion of Father Carheil from Cayuga." [3]

Father Garnier remained at the Cayuga mission but a short time when he returned to the Onondagas. Father Peter Raffeix, a learned cartographer, who left many valuable maps, supplied for Father Carheil during the year 1671, and then went to the Senecas where he remained until 1680. In Father Raffeix's time, the Cayuga village boasted of having three hundred warriors, and there was "a prodigious number of children." Game was abundant in the forests, and there was much fowl on the lake. More than one thousand deer were killed in a season in the vicinity of the village, and the

1 A term used generally by the French, and applied to several distinct Indian tribes located south of the Five Nations, in the present state of Pennsylvania.

2 Relations, IV, 1669.

3 Hawley, Early Chapters of Cayuga History, pp. 77-78, Auburn, 1879.

lake swarmed with geese and ducks even in winter. In the spring, the very air was darkened with clouds of every variety of birds.[1]

These early Jesuit missionaries spent practically their entire priestly lives with the Indians of the Iroquois Confederacy and the various tribes in Canada. The following brief sketches of their lives, in addition to what has been said already, may be of interest to the reader:

Father Joseph Chaumonot was born near Châtillon-sur-Seine, in France, in 1611. In 1632, he entered the Jesuit novitiate at Rome, and reached Quebec, in 1639. He first labored in the Lake Huron missions under Father Brebeuf, the martyr. After the breaking up of the Iroquois mission, he returned to Canada and spent his remaining years with the Hurons. Before his death, which occurred in Quebec, February 21, 1693, he founded the Congregation of the Holy Family.[2]

Father René Ménard had Paris as his birthplace, where he was born in 1604. In 1640, he arrived in Quebec from Dieppe. In 1659, he started for the west with three hundred Ottawas. On the journey, he became separated from a companion in the Wisconsin forests, and is believed to have been murdered at the first rapids of the Menominee about August 10, 1661.[3] He evidently anticipated his death, for in a letter to a friend, written from Three Rivers, August 27, 1660, he said:

> "In three or four months, you may add my name to the memento of the dead."[4]

Father Simon Le Moyne was born at Beauvais, France, in 1604. He joined the Society of Jesus, in 1622, and reached Canada, in 1638. Before coming to the Iroquois, he labored among the Hurons with Chaumonot, Bressani and the future martyrs. Death came to him

1 Cook, op. cit., p. 576.
2 The Catholic Encyclopedia, Vol. III, p. 645.
3 Ibid., Vol. X, p. 178.
4 Relations, 1660.

at Cap de la Madeleine, near Three Rivers, in 1665.[1]

The Superior of the Cayuga mission, Father Stephen de Carheil, was a native of Carentior, France, where he was born in November, 1633. He entered the Society of Jesus at Paris on August 30, 1652, and was ordained priest, in 1666. After ordination, he spent two years in Quebec in preparation for the missions before going to the Cayugas. After being expelled, in 1684, he returned to Quebec where he taught for a time, then went to the mission of Mackinac. He returned to Quebec, in 1703, and devoted the remainder of his life to laboring among the French. He labored thirty years among the Iroquois and Hurons, always desiring the death of a martyr. Providence, however, deigned otherwise. After spending sixty years in the priesthood, he died in Quebec, July 27, 1726.[2]

Father Julien Garnier was born at Connerai, France, January 6, 1643. He entered the Society of Jesus, in 1660, and was ordained in Canada, in 1668, being the first Jesuit ordained in that country. He is known as the "Apostle of the Senecas" on account of his long years of missionary work with that nation. Death came to him in Quebec, in 1730, in the sixty-third year of his priesthood.[3]

Father Peter Raffeix came originally from Clermont, France, where he was born in the year 1633. He became a Jesuit, in 1653, and reached Canada, in 1663. Father Raffeix was a learned cartographer, and many of his valuable maps, which he made while on the American missions, are still preserved in Paris. He died in the city of Quebec, in 1724.[4]

The village of Goiogouen was destroyed during Major General Sullivan's Indian Expedition, in 1779. Colonel William Butler, with a detachment of five

1 The Catholic Encyclopedia, Vol. IX, p. 149.
2 Ibid., Vol. III, p. 347.
3 Ibid., Vol. VI, p. 389.
4 Ibid., Vol. XII, p. 633.

hundred men, arrived from the north on the morning of Wednesday, September 22. They found the village of Goiogouen on the north side of the Great Gully, which Robert Erskine, geographer of the United States Army in his manuscript map, number 103,[1] calls Cayuga Castle, to consist of fifteen very large houses, built of squared logs, superior in construction to any they had seen in the Indian country. There were two other villages not far distant, containing respectively thirteen and fourteen houses with several scattered dwellings. The site of one of these villages, which Erskine calls Upper Cayuga, may be found on the John Young farm, directly south of that of Cayuga Castle (Goiogouen), on the south bank of the Great Gully and on the east bank of the Little Gully. For many years, the site of Upper Cayuga has been called the "Old Fort." This name evidently came into use through the unearthing of what was believed to be the remains of logs standing upright, and the find was thought to have been the base of a fortification.[2] The other village was about a mile or two north-east of Cayuga Castle.[3] This village, Erskine mentions as East Cayuga or Old Town.

These villages, comprising one commodious town, were in the midst of extensive corn fields, with gardens

1 Simon de Witt collection in the Archives of the New York Historical Society.

2 Reminiscenes of Wallace G. Carr, Aurora.

3 There has been a difference of opinion as to the distance of East Cayuga or Old Town from Goioguen. The Rev. David Craft, who brought himself into deserved prominence a half century ago as an historical investigator, speaking of these three villages in a carefully prepared address at the Centennial Celebration in Aurora, Wednesday, September 24, 1879, said: "Two other towns were in the immediate neighborhood: one a mile south from the Castle and called by our men Upper Cayuga, containing fourteen large houses, and the other, two miles north-east of the Castle called by our men Cayuga, sometimes East Cayuga or Old Town." (Cf. Address in Cook, op. cit., p. 374.) Greenhalgh, an English trader, visited these villages in 1677, and found the Indians then occupying "three towns about a mile distant from each other." He adds: "they are stockaded. They do consist in all of about one hundred houses and intend next spring to build all their houses together and stockade them. They have an abundance of corn, and lie within two or three miles of lake Tichero." (Cf. Cook, op. cit., p. 113.)

and orchards abounding in vegetables and fruit. There were one hundred and ten acres of corn, fruits such as apples, plums and peaches and such vegetables as potatoes, pumpkins, squashes, turnips, beans and onions. The Indians, who had caused General Washington to order the raid on account of their taking sides with England in the struggle for independence, had abandoned the villages prior to the coming of Colonel Butler and his troops. The troops immediately upon arrival, set about destroying crops, fruit trees and the houses of the villages. The work of ruin was completed at four o'clock on the afternoon of Thursday, September 23. The troops then moved south-westward to the village of Chonodote, sometimes spoken of as Peach Town, on or near the site of the present village of Aurora, where a similar work of destruction (q. v.) took place.[1]

The following records relating to the destruction of the three Indian villages at the Great Gully, taken from the journals of Thomas Grant of the Surveyor's party and Sergeant Major George Grant, who accompanied Colonel Butler and his troops, will no doubt, be of much interest to the reader:

> "September 22d, 1779. Marched this day at 6 o'clock, A. M. 2 Miles to the Cayuga Castle, an Indian Town of that name Containing in number About 15 very Large Square Logg Housis. I think the Building Superior to any yet hive seen. Cattle were Killed and three Days Beef issued to the troops; then Fetague partes were sent to destroy the Corn, to the amount of about 110 Acres, tho not all Distroyed this Day; two oather Towns were Discovered, one 23½ miles from Senica Lake; which we called upper Cayuga, containing 14 Large Housis; the oather about two Miles East of the Castle, which we called Cayuga Containing 13 Houses; the trupes wer all imployed this day in Destroying Corn till after darke. We found at this Town apples, peaches, Potatos, Turnops, Onions, Pumpkins, Squashes, and Vegatabils of Various kinds in Great Plenty.
>
> "September 23d 1779. This Day the trups ware imployed till 3 o'clock P. M. in Finishing the Destruction of the Corn, and Burning the aforementioned. Towns within . . . . . ." [2]

1 Cook, op. cit., p. 576.

2 Journal of Thomas Grant of the Surveyor's party under Lieutenant Benjamin Lodge, accompanying Colonel Butler. The journal was published in the Historical Magazine for August and September 1862, Vol. VI, pp. 233 and 273. It was republished with notes, in Cook, op. cit., pp. 137-144.

The second set of records speaks only in general terms of the villages and their destruction, but items of interest are included in them, which are not found in the first. The records follow:

> "22 (22 September, 1779) Marched to Caiuga 1 mile distant. This town is large and commodious, consisting of 50 houses mostly well built.[1] The party went immediately to destroying corn, &c., with which the place abounds, but the water very bad and scarce. Here was found some salt of the Indians making from the Salt Springs which are in this country.[2] Found several muskets here branded with the brand of the United States, also a few Regimental coats, blue, faced with white.
>
> "23 (23 September, 1779.) The most part of the day was taken up in destroying scattering towns, corn, &c within two or three miles all around this town. . . . . ."[3]

The hostile Cayugas, previous to Colonel Butler's raid, realized that the destruction of their towns, orchards and crops was well nigh inevitable. Evidently, they were ready for terms of peace. While Sullivan's Army was marching to Kanadasaga, a sachem and three warriors from the friendly Oneidas, delivered a message to Major General Sullivan from their nation, beseeching clemency for the Cayugas, which was without avail. The Oneidas accompanied the detachment of Colonel Butler on their return to their own country. Major General Sullivan made reference to them at the Cayuga villages, in these words:

> ". . . . . and here I beg leave to mention that in searching the houses of those pretended neutral Cayugas, a number of scalps were found, which appeared to have been lately taken, which Colonel Butler showed to the Oneidas, who said that they were convinced of the justice of the steps I had taken."[4]

There is not the least trace of Indian habitation at the present day on the site of Cayuga Castle (Goio-

1 This number evidently includes the houses of the three towns mentioned by Thomas Grant.

2 The salt springs were located on the west side of Seneca River, opposite the site of the Indian village of Choharo.

3 Journal of Sergeant Major George Grant, Third New Jersey Regiment, who accompanied Colonel Butler. (Cf. Cook, op. cit., p. 113.)

4 Major General John Sullivan's Official Report of the Expedition to Congress, written September 30, 1779. (Cf. Cook, op. cit., pp. 296-305, for the entire report.)

gouen), the principal village of the Cayugas. The site of East Cayuga or Old Town has not been definitely located, and the site of Upper Cayuga, a plat, consisting of many acres, with the exception of what is under cultivation, is covered with a heavy growth of underbrush and small timber. The site of the Indian cemetery is to the east of that of the village of Upper Cayuga about a quarter of a mile, around and under the Young farm buildings. Many of the graves in this cemetery were opened some years ago by relic hunters, whose efforts for the most part, unfortunately, were mercenary rather than educational. Their discoveries, however, disclosed the fact that the Jesuit missionaries were successful in their conversions, inasmuch as many of the graves opened, contained evidences of Catholicism. This is also true of the graves opened on the Watkins farm at Scipioville, two or three miles distant to the southeast. A number of small metal crucifixes and numerous beads with them, were unearthed, indicating that rosaries were buried with the dead. In one grave on the Young farm, a Jesuit missionary crucifix, made of ebony and ivory and still in a good state of preservation, was unearthed. It was thought at the time, that the crucifix must have been buried with a person of prominence. Since there is no record of a priest dying at the Cayuga villages, the grave was evidently the resting place of a chief. After this discovery was made, the relic hunters were forbidden by the land owners to continue their search. It is to be regretted that the missionary crucifix with other relics was sold to a relic connoisseur in New York.[1]

1 Reminiscenes of Fred and Arthur D. Gifford, Union Springs.

Chapter III

ST. PETER'S CHURCH, NEW YORK

CHURCHES WITH JURISDICTION OVER THE PRESENT ST. PATRICK'S PARISH IN AURORA—FIRST MASS ON MANHATTAN ISLAND—EARLY PRIESTS—AN EARLY SCHOOL IN NEW YORK — FATHER HARVEY — FATHER WHELAN — FIRST CHAPEL IN NEW YORK CITY—FATHER FARMER—FRENCH AND SPANISH LEGATIONS PROVIDED WITH CHAPELS AND CHAPLAINS—CHURCH ORGANIZED IN NEW YORK CITY—CORNER-STONE OF ST. PETER'S CHURCH LAID—THE CHURCH OPENED—PRIESTS APPEARING IN NEW YORK—FATHER WILLIAM O'BRIEN—HIS WORK.

Before the Catholic church was organized in Aurora, several churches, each in turn, had jurisdiction over the territory now embraced in the present St. Patrick's parish. These were St. Peter's Church in New York City, St. Mary's Church in Albany, St. John's Church in Utica, St. Patrick's Church in Rochester, the first Catholic church in Salina (now St. John the Baptist Church in Syracuse), and lastly, the Church of the Holy Family in Auburn. Consequently, the history of Catholicism in Aurora would be incomplete if a short history of those parishes of which the present St. Patrick's parish of Aurora has been a component part, were not given. Each of these churches is treated separately in the course of this work. The reader will observe that this involves the growth of the Catholic church not only in the state of New York but also in the American Colonies.

The first Mass on Manhattan Island (New York) was celebrated in the old Fort, August 26, 1683, by the Rev. Thomas Harvey of the Society of Jesus. Father Harvey came to America in company with the Colonial Governor, Colonel Thomas Dongan, and reached New York, August 25.[1] Later, Father Henry Harrison and

1 Letter of Thomas F. Meehan, New York, February 19, 1925.

Father Charles Gage, who were also Jesuits, came to assist him, and their presence

> "created a perilious state of things; the more so, as they spoke also French and Dutch."

These three priests conducted a school which is spoken of by Jacob Leisler, a usurper of the government, in the following complaint to the Governor of Boston:

> "I have been formerly urged to inform your Honr., that Coll. Dongan in his time did erect a Jesuite Colledge, upon Cullor to learn Latine to the Judges————West,———— Graham, Judge Palmer, and John Tudor did contribute their sons for sometimes no boddy imitating them the colledge vanished." [1]

When William of Orange became King of England, in 1689, Father Harvey left New York and went to Maryland. He returned the following year, and remained for some time under Governors Sloughter and Fletcher. He died while in Maryland, in 1696.[2]

Previous to the Revolution, the Rev. Charles Whelan, an Irish Franciscan, a former chaplain of De Grasse's fleet, came to New York, and acted as chaplain to a Portugese merchant.[3]

The penal laws, in all their severity, were in vogue in New York City until the English army evacuated, in 1783, and any public manifestation of faith on the part of the Catholics was forbidden. There is a tradition mentioned in the writings of a Mr. Campbell, that the first chapel in New York City, was a loft over a carpenter's shop, and that services were actually held there in 1781 or 1782. Father Farmer of Philadelphia, who organized a congregation above New York previous to the Revolution, was in New York, in 1783. In one of his letters, he speaks of spending five days among the Canadian (Acadian) refugees at Fishkill, in December, 1783, in order to revive their faith. He could scarcely have

1 O'Callaghan, The Documentary History of the State of New York, Vol. II, p. 23, Albany, 1849-1851.

2 Hughes, History of the Society of Jesus in North America, Text II, pp. 151-152.

3 De Courcy-Shea, op. cit., pp. 350-351.

reached Fishkill from Philadelphia without going through New York.[1]

When Congress was transferred to New York City, December 23, 1784, making that city the nation's capital, foreign representatives took up their residence there, and the French and Spanish Legations were provided with chapels and chaplains.

The chief organizer of the church in New York City, seems to have been the Consul-General of France, Hector St. John de Crevecœur, though himself not a practical Catholic. Through his efforts, an act of incorporation was secured, June 10, 1785, in which Jose Ruiz Silva, James Stewart and Henry Duffin were associated with himself as "Trustees of the Roman Catholic Church in the City of New York." Shortly afterwards, Father Whelan, acting on the advice of Mr. Silva, bought a lease of lots owned by the Trinity Corporation, at Barclay and Church Streets. It was on this property that the carpenter's loft was fitted up as a chapel.[2]

The corner-stone of St. Peter's Church, the first Catholic Church in New York City, was laid by Don Diego de Gardoqui, the Spanish Minister to the United States, on Wednesday, October 5, 1785,[3] at the corner of Barclay and Church Streets. The building was to be of brick, forty-eight feet in width and eighty-one feet in length. The church was finished and opened with a Solemn High Mass, Saturday, November 4, 1786.[4] His Catholic Majesty King Charles III of Spain, allotted a considerable amount of money to aid in erecting St. Peter's Church, and the French consul, Mr. St. John de Crevecœur was also one of the chief benefactors.[5]

The Rev. Charles Whelan (q. v.) was the first resident pastor of St. Peter's Church, but retired February 12, 1786, before the new Church was completed. During

1 De Courcy-Shea, op. cit., p. 349.
2 Catholic Encyclopedia, Vol. XI, p. 21.
3 De Courcy-Shea, op. cit., p. 350.
4 The Catholic Encyclopedia, Vol. XI, p. 21.
5 De Courcy-Shea, op. cit., p. 350.

his time, there were also in the city, the Rev. Huet de la Valinière, a Canadian Sulpician and Father O'Connell, an Irish Dominican, chaplain of the Spanish Legation. Late in 1785, the Rev. Andrew Nugent, a Franciscan, arrived. Father Nugent probably succeeded Father Whelan as pastor, but remained only a short time.[1]

In November, 1786, the Rev. Dr. John Carroll of Baltimore, at that time Prefect-Apostolic of the United States, appointed the Rev. William O'Brien, an Irish Dominican, pastor of St. Peter's Church, who may be considered the chief organizer of the parish. Soon after his appointment, Father O'Brien went as far as Mexico City collecting funds for the church. He brought back five thousand nine hundred and twenty dollars, a number of paintings, vestments, etc.[2] The Rev. Nicholas Burke supplied during his absence, and he was ably assisted by Father O'Connell of the Spanish Legation.[3] One historian commenting upon this assistance from the clergy and laity of Mexico, brings out the following interesting facts, which are well worth serious reflection:

> "This was not the only occasion when the clergy and Catholics of Mexico have displayed their generosity to their brethren in the faith in the United States. Some years since, the Rt. Rev. Magloire Blanchet, Bishop of Nesquely, and the Rt. Rev. John Timon, Bishop of Buffalo, successfully appealed to Mexican charity for the necessities of their dioceses, as did also the Jesuit Fathers, De Luynes and Maldonado, in behalf of the college of their Order in the city of New York. These are facts which should remain in the memory of the faithful, and inspire lasting gratitude for their fellow Catholics of Mexico."[4]

1 De Courcy-Shea, op. cit., pp. 351, 352, 462; Dilhet-Browne, Beginnings of the Catholic Church in the United States, note 62, pp. 201-202, Washington, 1922.
2 De Courcy-Shea, op. cit., p. 355.
3 The Catholic Encyclopedia, Vol. XI, p. 21.
4 De Courcy-Shea, op. cit., p. 356.

Chapter IV

THE REV. MICHAEL O'GORMAN

BUT FIVE PRIESTS IN THE DIOCESE OF NEW YORK WHEN BISHOP CONNOLLY CAME—THE REV. MICHAEL O'GORMAN, THE FIRST PRIEST TO VISIT AUBURN—CAME IN 1816—QUESTION AS TO PLACE OF FIRST MASS—BAPTIZED ONE OF THE O'CONNOR CHILDREN—FATHER O'GORMAN VERY PROBABLY VISITED THE CATHOLICS OF AUBURN AGAIN IN 1818—HE VISITED CANANDAIGUA—WAS BORN IN KILMACOW—EDUCATED IN KILKENNY—HE WAS ONE OF THE FIRST STUDENTS TO ENTER THE NEW COLLEGE—THE COLLEGE PRESIDENT—THE PROFESSORS—BISHOP CONNOLLY CONSECRATED IN ROME—HE VISITED IRELAND WHERE HE ORDAINED MICHAEL O'GORMAN—THEIR VOYAGE TO AMERICA—FATHER O'GORMAN'S LABORS—BISHOP CONNOLLY TOOK STEPS TO HAVE HIM MADE HIS SUCCESSOR—FATHER O'GORMAN'S DEATH—DEATH OF FATHER BULGER—BISHOP CONNOLLY'S HEALTH IMPAIRED—HIS DEATH.

When Bishop Connolly was consecrated in Rome, November 6, 1814, in his diocese, which comprised the state of New York and part of the state of New Jersey, there were but five priests, namely, Fathers Benedict J. Fenwick, S. J., Peter Malou, S. J., Maximilian Rantzau, S. J., Thomas Carbry, O. P., and Michael Carroll.[1] It was during Bishop Connolly's episcopate that the first priest visited Cayuga County after settlements were made by the white man. This priest in the person of the Rev. Michael O'Gorman, was sent on a visit to the Catholics of Auburn and vicinity, during the year 1816.[2] A tradition says that he came to Auburn in response to a letter written to Bishop Connolly by John O'Connor, who financed his journey.[3]

Bishop Timon of Buffalo, writing of Father O'Gorman's first visit to Auburn, said:

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1 Guilday, op. cit., p. 642.

2 Monroe, Historical Records of a Hundred and Twenty Years, p. 102, Auburn, 1913.

3 The O'Connor family tradition.

> "The Catholics of Auburn, then numbering some four or five families, and having several children to baptize, sent to New York for a Catholic priest. The Revere(n)d Mr. Gorman came. This was the first visit, that Auburn had ever received, from a Catholic clergyman. He remained but a few days, having celebrated the Holy sacrifice of the Mass, and preached a sermon, in the court house; he could stay no longer, since he had to visit other scattered children of the church; . . . ."[1]

Mr. Monroe, a local historian, states in his work,[2] that the first Mass in Auburn was celebrated by Father O'Gorman in the home of John O'Connor. This is also the O'Connor family tradition. The O'Connor home, at that time, was in the vicinity of Water Street.

Where the first Mass was celebrated in Auburn, still remains a question, and the matter will not be settled until some definite record of the Mass is discovered. It seems quite plausible to believe that Bishop Timon received his information from Father Bradley, with whom he took up his residence in Buffalo, November 23, 1847.[3] Father Bradley was pastor of the old Holy Family Church in Auburn, from 1840 until 1845. During the time, it would seem that there were Catholics living in the village, who were present twenty-four years before his arrival, when Father O'Gorman made his first visit to Auburn. There was no notice inserted in the Auburn newspapers at the time, as seemed to have been the custom a little later. This however, can be explained since there were only a few Catholics present in the village, and it would have been an easy matter to acquaint them with the presence of a priest. In the absence of newspaper notices or any written record, it is impossible to ascertain the precise date of the first Mass.

There are no documents extant in support of Mr. Monroe's contention. He evidently satisfied himself with merely writing down an Auburn tradition. With all due respect to him and his efforts in preserving the records of the past, it must be acknowledged that his article on the early church in Auburn, is of little his-

1 Timon, Missions in Western New York, p. 211, Buffalo, 1862.
2 op. cit., p. 102.
3 Timon, op. cit., p. 240.

torical value. In the evident absence of diligent research, he has written down much that will not stand the light of investigation.

A granddaughter of John O'Connor states that while in Auburn, Father O'Gorman baptized one of the O'Connor children.[1] It is to be regretted that Father O'Gorman's Auburn baptismal records have been lost. If they were available, it is quite possible that the precise time, at least, of this first visit, could be determined. A search of the archives in Auburn, in New York City and in Albany where Father O'Gorman began a pastorate in 1817, has failed to bring the coveted records to light.

Father O'Gorman was pastor of St. Mary's Church in Albany from 1817 to 1819. While pastor there, it is quite probable that he visited the Catholics of Auburn a second time. The *Cathedral Calendar* of Rochester, in its centennial jubilee number, 1919, calls attention to a notice appearing during his pastorate, in a Canandaigua newspaper, which would indicate that he passed through Auburn, since Auburn was on the main stage route across the state. If this be true, his solicitude for the Catholics he visited two years previously, would naturally impel him to pay them a visit. The notice as it appeared, was as follows:

> "Notice . . . . . The Rev. Dr. O'Gorman, a Roman Catholic Priest, and Rector of St. Mary's Church, Albany, will preach at the Court House in this village THIS DAY at six o'clock in the afternoon—and in the village of Williamsburg.[2] in the town of Groveland, on Sunday, the 5th of July next, at 11 o'clock in the forenoon." [3]

Father O'Gorman,[4] the youthful Irish priest, around whose name an undying lustre gathers with the ensuing years, was born in the town of Kilmacow, County Water-

1 Letter of Miss Mary O'Connor, Pittsburgh, 1924.

2 Williamsburg is situated on the state road half way between Geneseo and Mt. Morris.

3 The Ontario Messenger, Tuesday, June 30, 1818.

4 Evidently, judging from a search of the Irish records, this priest did not write his name prefixed by an "O" until after he reached America. His name is given in the records relating to him there, as "Gorman." In the Cathedral records in New York City, he first signed his name as "Gorman," later "O'Gorman."

ford, Ireland,[1] in the year 1792.[2] There seems to be no record extant, which would throw any light on his preliminary education. In September, 1811, when the Maudlin Street College was established and opened in the city of Kilkenny, he was among the thirty-eight students who were first to enroll. His name appears as the twenty-fourth on the list of students in the records kept by the President, the Rev. Dr. Marum, afterwards (1815-1827) Lord Bishop of the diocese of Ossory. Michael O'Gorman pursued the study of philosophy during the scholastic year 1811-1812, in the new institution.[3] His sole professor was the Rev. Dr. Patrick Kelly, who later, on August 24, 1820, was consecrated the first Bishop of Richmond, Virginia, and in 1822, was transferred to the diocese of Waterford-Lismore by a special decree of the Sacred Congregation, dated January 28.[4]

In September, 1812, Michael O'Gorman began the study of theology in the Maudlin Street College, in which his only professor was the Rev. E. Nowlan.[5] He continued his studies in the same place until the end of the scholastic year, 1814.[6] In September, 1814, Dr. Marum took his two professors and his ecclesiastical students to

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1 Archives of St. Kieran's College, Kilkenny, Ireland.

2 Records and Studies, Vol. II, p. 37, October 1900.

3 Archives of St. Kieran's College.

4 Guilday, The Church in Virginia (1815-1822), pp. 129, 153, New York, 1924.

5 A letter written by Father Nowlan under date of February 13, 1849, gives a brief description of the school in which Michael O'Gorman received his education for the priesthood. It says in part:

"In 1810, a house was taken in Maudlin St. Dr. Kelly and myself were the professors. There were 100 students in my class of Theology, about 50 in Philosophy under Dr. Kelly. These students were from every part of Ireland. In 1814, we went out to Birchwood where more than 100 students found board and lodging. When I left in 1815, there were 84 in my class . . . . . Dr. Lanigan (Bishop) examined the students every month from the time they commenced their Theology. I must confess that he was not always pleased with their appearance. We had always a Scripture Lecture on Sundays. There were several excellent students in the house . . . . . ." (Archives of St. Kieran's College).

6 Archives of St. Kieran's College; The cost of Michael O'Gorman's education for the three years he attended the Maudlin Street College is given in the records of that institution (Archives of St. Kieran's College) as follows:

a newly acquired mansion and park at Birchfield, about a mile south of the city of Kilkenny, where a new college was launched under the patronage of St. Kieran, referred to in contemporary documents, as St. Kieran's College. In the records kept by Dr. Marum, there is a list of names, twenty-seven in number, of the first ecclesiastical students entering this college in September, 1814. The ninth name on the list is that of "Michael Gorman, Kilmacow."[1]

Michael O'Gorman remained at St. Kieran's College until he finished his studies the following year. Bishop Connolly was consecrated in Rome, Sunday, November 6, 1814. In January, 1815, he left the Eternal City to take possession of his diocese. He journeyed to Ireland to bid farewell to his kinsmen and friends, and while there, resolved to secure if possible, the nucleus of a clergy. Accordingly, he applied to St. Kieran's College in Kilkenny, and secured Michael O'Gorman, whom he ordained in Kilkenny, very probably in the early part of September, and brought the young priest to America with him. They sailed from Dublin, Sunday, September 17, 1815, and reached New York, after a rough voyage of sixty-seven days, on Friday, November 24.[2]

1811-1812. Twenty pounds, nine shillings.

1812-1813. Thirty-two pounds, seventeen shillings, four and one-half pence. Evidently, the O'Gorman family made some sacrifices to educate Michael. In the accounts of this year are found the following memoranda: "July 1st (1813), Mr. Gorman owes one pound, five shillings, one and one-half pence." Then again—"September 9th. Mr. Gorman paid one pound, five shillings, one and one-half pence." This brought his total expense for the year 1812-1813, up to thirty-four pounds, two shillings, six pence.

1813-1814, Thirty-four pounds, two shillings, six pence.

1 Archives of St. Kieran's College; The following memoranda found in the same archives, giving an insight to the cost of maintaining a college faculty, is interesting:

"The Rev. Mr. Nowlan was engaged in September, 1811, as Professor of Divinity in the Seminary at the yearly salary of fifty-six pounds, seventeen shillings, six pence.

"The Rev. Patrick Kelly . . . . . Professor of Philosophy in the Seminary at the yearly salary of fifty-six pounds, seventeen shillings, six pence."

2 De Courcy-Shea, op. cit., p. 384; The Catholic Encyclopedia, Vol. XI, p. 22.

Father O'Gorman's headquarters during his priestly life, were with Bishop Connolly at the Cathedral House in New York, except from 1817-1819, when he was pastor of St. Mary's Church, Albany. He was sent on numerous missionary journeys throughout the state of New York, and extended his labors to the Indians at St. Regis on the Canadian border, being the first priest to appear in many localities, where he celebrated Mass, instructed and baptized.[1] He organized the church in many of the places he visited, and his services were sought from every quarter. Bishop Connolly was often petitioned to send a priest to places where Catholics had settled, and it was one of these petitions, as we have seen, which occasioned Father O'Gorman's first visit to Auburn. Besides his journeys throughout greater New York, and his work in New York City, he frequently crossed the East River, and celebrated Mass for the Catholics in Brooklyn. A Brooklyn newspaper in the issue of Wednesday, March 20, 1822, thus announces his coming, indicating that his visits were made at irregular intervals:

> "The Rev. Mr. Gorman will perform divine service in Mr. Dempsey's long room, in Fulton street, on Sunday, at 10:30 A. M."[2]

It may be truly said of Father O'Gorman, that he sowed the seeds of faith in many fields long since white with harvest.

It is said of Father O'Gorman that he was an eloquent preacher, and was remarkable for his extraordinary zeal. He was greatly loved by Bishop Connolly, and the aged prelate cherished the desire of having him as a successor to himself in the See of New York. To be assured that this desire reach fulfillment, Bishop Connolly wished to have him made Coadjutor Bishop of New York *cum jure successionis,* and wrote to the Propaganda to that effect, stating that Father O'Gorman was a priest of the diocese of New York. The

1 De Courcy-Shea, op. cit., pp. 389, 471.
2 Long Island Star.

AFTER THE PORTRAIT IN ARCHBISHOP'S HOUSE NEW YORK

+ John Connolly

THE RT. REV. JOHN CONNOLLY,
O.P., D.D.

Born in Slane, County Meath, Ireland, 1750.
Consecrated Bishop of New York, November 6, 1814.
Died, February 6, 1825.

matter was given immediate attention in Rome, and the Propaganda, on Saturday, November 27, 1824, wrote to the Most Rev. Dr. Kieran Marum, Lord Bishop of Ossory, under whom Father O'Gorman studied at St. Kieran's College, for information and his opinion regarding Father O'Gorman's appointment, whom, the Propaganda stated: "*Amplitudo tua plene cognoscit.*"[1] Whatever may have been the reply to this letter, the appointment of Father O'Gorman to the episcopal dignity, was precluded by his untimely death, which occurred nine days before the Propaganda sent the communication to the Lord Bishop of Ossory.

Father O'Gorman's apostolic life was of less than ten years duration. He died in the city of New York, on Thursday, November 18, 1824, and was buried in St. Patrick's Churchyard, New York. He and the Rev. Richard Bulger, like himself, an alumnus of St. Kieran's College, and ordained by Bishop Connolly in 1820, died within a week of each other at Bishop Connolly's residence.[2] The passing of these two young priests was a severe blow to the venerable Bishop Connolly, who was worn by "the burden of the day and the heats," and he soon followed them to the tomb. Bishop Connolly was taken ill on his return from Father O'Gorman's funeral, but continued his work. He accepted without complaint, the additional burdens devolving upon him, and despite his infirmities, actually officiated within a week of his death.[3] The last sacraments were administered to him by the Rev. John Shanahan, and he expired on the evening of Sexagesima Sunday, February 6, 1825.

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1 Archives of the diocese of Ossory.

2 De Courcy-Shea, op. cit., pp. 395, 556.

3 The Cayuga Republican (Auburn, New York) on Wednesday, January 26, 1825, mentions the marriage of an Auburn couple at which Bishop Connolly officiated in New York, seventeen days prior to his death. The notice reads:

"Married.—On Thursday evening last, by the Rt. Rev. Bishop Connolly, Mr. George Nowlan, to Miss Eleanor M. Geary, only daughter of William Geary."

Chapter V

ST. MARY'S CHURCH, ALBANY

ECCLESIASTICAL JURISDICTION OF AURORA VESTED IN ALBANY PARISH—ST. MARY'S CHURCH ERECTED IN 1798—THOMAS BARRY AND LOUIS STEPHEN LE COUTEULX, FOUNDERS—EARLY PASTORS OF THE CHURCH—EARLY WORSHIPPERS.

In the year 1798, the ecclesiastical jurisdiction of the present St. Patrick's parish in Aurora, was taken from St. Peter's Church, New York, and vested in St. Mary's parish, the new parish established that year in Albany.

St. Mary's Church, the first Catholic Church in Albany, was erected in 1798, and was mentioned in the papers of the time, as "a neat building, and will be an ornament to the city and a lasting blessing to all who are members in communion of that church."[1]

The founders of the church in Albany, were Thomas Barry and Louis Stephen le Couteulx.[2] The Barrys of Albany settled in Utica in 1800. Louis Stephen le Couteulx served under General Lafayette in the Revolutionary War. When the war was over, he settled in Pennsylvania, and went to Albany in 1798. In 1804, he removed to Buffalo, where he died in 1839. In 1828, he deeded to the Rt. Rev. John Dubois, D.D., Bishop of New

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1 De Courcy-Shea, op. cit., p. 469.

2 Ibid; The corner-stone of St. Mary's Church, bore the following inscription:

(Skull) I. H. S. (Crossbones)

Thomas Barry
Louis le Couteulx } Founders

E. C. Quin, Master Builder

A. D. 1798.

York, the site of the first Catholic church in Buffalo.[1]

Among the priests who were associated with St. Mary's Church during the first eight years of its existence, were the following: The Rev. Dr. Matthew O'Brien, the Rev. Cornelius O'Mahony, the Rev. Luke Fitzsimmons, a Recollect from Montreal, the Rev. John Byrne and the Rev. James M. Bushe.[2] The Rev. Paul McQuade was pastor from 1813 to 1815, and the Rev. Michael O'Gorman was pastor from 1817 to 1819.[3]

There is found among the early worshippers at this church, the names of Count de la Tour de Pin and his wife. The Countess was the daughter of Count Dillon of the Irish Brigade, who after serving Rochambeau's army during the American Revolution, lost his life in the Reign of Terror in France.[4]

1 Bennett, Catholic Footprints in Old New York, p. 379, New York, 1909.
2 Dilhet-Browne, op. cit., p. 202, n. 63.
3 The Catholic Encyclopedia, Vol. XIV, p. 398.
4 De Courcy-Shea, op. cit., p. 470.

Chapter VI

THE FIRST CATHOLIC CHURCH IN UTICA

UTICA CHURCH HAD JURISDICTION OVER AURORA—CHURCH WAS ORGANIZED BY THE REV. MICHAEL O'GORMAN—THE FIRST TRUSTEES—THE CHURCH ERECTED—DEDICATED BY BISHOP CONNOLLY—THE REV. JOHN FARNAN, FIRST RESIDENT PASTOR—HIS VISITS TO AUBURN—PROPERTY PURCHASED FOR A CHURCH IN AUBURN IN 1820—DEED OF THE PROPERTY—CHURCH WAS NEVER ERECTED—PROPERTY REVERTED TO ORIGINAL OWNERS—SKETCH OF FATHER FARNAN—HIS BIRTH—HIS ORDINATION—EMIGRATED TO AMERICA—FIRST PASTORATE IN UTICA—HIS WORK—HIS DIFFICULTIES—HIS SUSPENSION—FIRST PASTOR OF BROOKLYN—COMPLETED ST. JAMES' CHURCH—STARTED FIRST ORPHAN ASYLUM—BEGAN A SCHOOL—ACTIVE IN CELEBRATIONS—ST. PATRICK'S DAY IN 1826—RECURRENCE OF HIS FORMER HABITS—SUSPENDED SECOND TIME—THE INDEPENDENT CATHOLIC CHURCH—NEWSPAPER NOTICES—INDEPENDENT CHURCH FAILED—IN BROOKLYN UNTIL 1847—HIS LABORS IN DETROIT—HIS DEATH AND OBSEQUIES.

In 1819, the present St. Patrick's parish in Aurora, was incorporated in the newly formed parish of Utica, now St. John's parish, where it remained for about two years. Father O'Gorman, pastor of St. Mary's Church, Albany, celebrated Mass for the Catholics of Utica, Sunday, January 10, 1819, after which, they prepared to incorporate themselves according to law. On Monday, January 25, 1819, John O'Connor of Auburn, John C. Devereux and Nicholas Devereux of Utica, Morris Hogan of New Hartland, Oliver Weston of Johnstown, Thomas McCarthy and James Lynch of Salina (Syracuse), John McGuire of Rochester, and Charles Carroll of Genesee River were duly elected "Trustees of the First Catholic Church in the Western District of New York."[1]

The Catholics of Utica immediately purchased three

1 De Courcy-Shea, op. cit., p. 472.

lots, and at a cost of about four thousand dollars, erected a church, which was later dedicated to the patronage of St. John. The church was evidently opened with a simple blessing, and so used until Sunday, August 19, 1821, when it was dedicated by Bishop Connolly.[1]

The Rev. John Farnan was appointed the first resident pastor of Utica. His pastorate extended from Sunday, March 21, 1819, to Monday, February 1, 1823.[2] During his pastorate, he made several missionary journeys through western New York, and went beyond the frontier of the United States.[3] He visited Auburn periodically for a little over a year to perform his priestly ministrations. The knowledge of his visitations, comes from several notices which appeared in a local newspaper of the time. The notices, with the date of each publication, are as follows:

Wednesday, July 7, 1819—

> "The people of Auburn and its vicinity are hereby notified that the Rev. Dr. Forman (Rev. John Farnan), Roman Catholic Rector of Utica, has arrived in the village and will perform Divine service in the Court House, Sunday, the 11th. inst. at half past ten o'clock, A. M., and at five P. M. (Dated) Auburn, July 7, 1819." [4]

Wednesday, February 16, 1820—

> "The Rev. John Farnan, Rector of the Roman Catholic Church of Utica, will preach in the court house in the village on Sunday next. Service to begin at half past ten and at half past three in the afternoon." [5]

Wednesday, February 23, 1820—

> "Married.—In this village by the Rev. John Farnan, D. D., Rector of the Catholic Church in Utica, Mr. Daniel Hayden to Miss Catherine Bruer, both of this village." [6]

Wednesday, July 26, 1820—

> "The Rev. John Farnan, of the Roman Catholic church, will preach next Sabbath at the Court House at half past ten, A. M. and at four P. M." [7]

1 Lynch, A Page of Church History in New York, p. 16, Utica, 1896; De Courch-Shea, op. cit.
2 Lynch, op. cit., p. 15.
3 De Courcy-Shea, op. cit., p. 473.
4 Cayuga Republican.
5 Ibid.
6 Ibid.
7 Ibid.

The last mention of this early priest, appearing in an Auburn newspaper, was in a brief article of the issue of Wednesday, August 20, 1820, which speaks of the first steps taken to erect a Catholic church in the village of Auburn. The article follows:

> "We understand that the Rev. Mr. Farnan has obtained legal title to a lot in a conspicuous part of the village and that exertions are making to commence forthwith the building of a house of worship for the use of a Catholic church."[1]

It is true that Father Farnan was instrumental in purchasing this property. The purchase was made on Thursday, August 3, 1820. The deed of the property which is now an historical document, says, in part:

> "THIS INDENTURE made the third day of August on the year of our Lord one thousand eight hundred and twenty, between David Hyde and Olive, his wife, John H. Beach and Christina, his wife, and Ebenezer S. Beach of the village of Auburn in the County of Cayuga and the State of New York, of the first part and Hugh Ward, John Connor (O'Connor), James Hickson, Thomas Hickson and David Lawlor Trustees of the Fourth Catholic Church in the Western District of the said State of New York, of the second part. . . . . ."

The designation of the property is given as

> "ALL THAT CERTAIN PIECE OR PARCEL of land being a part of Lot No. 46 in the township of Aurelius and more particularly known and distinguished as being village lot number fifteen (15) as laid down upon a map made by Ephraim Hammond on the seventeenth day of April one thousand eight hundred and seventeen. . . ."

A study of the Hammond map, shows that this property was situated on the north side of New Street, now Van Anden Street. It began at a point two hundred fifty-four feet west from the North Street line, extending on sixty-six feet, and had a depth of two hundred fifty-four feet. The purposes of the purchase are set forth in the following:

> "Provided nevertheless and this conveyance is declared to be upon the express condition that the said parties of the second part or their successors shall occupy and improve the said bargained premises solely and ex-

1 Cayuga Republican.

> clusively for a site and a foundation for a Catholic Church to be thereon erected and also for a burial ground for said church . . . . . "

A condition incorporated in the deed, says:

> " . . . . . , it is made a condition of the conveyance that the parties of the second part shall erect the said house of religious worship within the space of five years from the date of this indenture or that the fee of the land aforesaid shall revert back and vest again in the said parties of the first part and their heirs and assigns forever."

The deed discloses that the consideration was five dollars, and that the document was recorded "August 22, 1820, at 9 o'clock A. M."[1]

The dream of the Auburn Catholics of 1820, of having a church building, never materialized. Bishop Timon states that the foundation of the church was actually erected, but that the work of construction was abandoned when the Catholics of the village despaired of the visits of a priest.[2] A search of the records in the Cayuga County Clerk's Office, reveals that the property reverted to the original owners according to the provision in the deed.

Father Farnan was born in Ireland, in 1789, and was ordained to the priesthood, in Dublin, in 1812.[3] The ordaining prelate was evidently the Most Rev. Dr. John Thomas Troy, who was then Archbishop of Dublin. Three years after his ordination, in 1815, he emigrated to America,[4] and the first mention we have of his labors on this side of the Atlantic is in Utica, where he was assigned by the Very Rev. Dr. Power, administrator of the diocese. He was to receive a yearly salary of six hundred dollars and a house rent free.[5]

The author is indebted to the United States Catholic Historical Society's *Records and Studies* for the follow-

1 Book W of Deeds, p. 251, Cayuga County Clerk's Office, Auburn.
2 Timon, op. cit., pp. 211-212.
3 Detroit Free Press, November 19, 1849; United States Gazette, Philadelphia, January 6, 1835.
4 Detroit Free Press, ut supra.
5 Records and Studies, Vol. II, p. 184, October 1900.

ing account, by Mr. Thomas F. Meehan, of Father Farnan's life after his advent in Utica:

> " . . . . . He was sent to Utica, and said his first Mass there in the Academy building Sunday, March 21, 1819. He was also to have charge of the church at Carthage. A local history describes him as a 'young and agreeable man with pleasing manners.'[1] He spoke French and must have had great personal magnetism and qualities of good nature and fellowship that made him very popular, especially with his impulsive countrymen. But there was also a weakness of habit and convivial infirmity of character that ultimately occasioned his suspension.
>
> "He had an immense territory to cover, but he worked hard, and in two years had St. John's, Utica, ready for dedication, on August 19, 1821. This was the occasion of the first visit of a Catholic bishop to that part of the state. The Erie Canal, among whose constructors he labored, was opened during his pastorate, which ended in 1823. 'Unfortunate difficulties soon arose between the trustees and Rev. Farnan which led to his suspension,' says the subsequent Bishop McFarland of Hartford in a letter written from Utica, February 12, 1856.[2]
>
> "What he did until he was sent to Brooklyn is not recorded. In Brooklyn his activities seem to have been first devoted to completing St. James's Church, the steeple and interior arrangements having been in process of construction when the edifice was opened. He lived first at No. 34, then No. 159 Sands Street, and in 1826 changed to No. 88 Jay Street. In 1827 he built the brick house that is still used as the rectory of St. James'. There he started the first orphan asylum in Brooklyn. In 1828 he brought some of the Sisters of Charity from New York and began a school in the basement of the church. We find evidences of his taking part also in the public celebrations of the village festivities and obtaining repute as a public speaker. He is described as having a stout figure, standing over six feet tall, with somewhat pompous and pretentious bearing.
>
> "On St. Patrick's Day, 1826, for instance, the Erin Fraternal Association which arranged the local celebration marched in a body to St. James', heard Mass, and listened to a sermon by Father Farnan. Of the latter Alden Spooner says in the Long Island Star of March 23:
>
> **" 'We were deprived of the satisfaction of hearing it, but understand it conveyed an eloquent and instructive sketch of the patron saint and comprised also a feeling and animated view of the relative duties of foreigners.'**
>
> "Reference to the report of his contemporary, George L. Birch's Patroit, fails to show what Mr. Spooner adverted to in his last sentence. The 'feeling and animated view' is lost to posterity. The Patriot merely gives a synopsis of the religious trend of the sermon, the text of which was taken from the epistle of St. Paul to the Corinthians IV, 15. Mr. Spooner was

1 Lynch, op. cit., p. 17.
2 United States Catholic Historical Magazine, January 1891.

an ardent Whig, Mr. Birch an equally vigorous Jacksonian Democrat. The 'foreigners' were obstinate in refusing the overtures of the former to coax them from their valuable political affiliation with the latter. Perhaps this statement of the then existing situation may give a hint for reading between the lines.

"The venerable Irishman Robert Snow, one of the founders and saints of the Methodist church in Brooklyn, presided at the dinner which followed the Mass at St. James. The dinner was set for 1 o'clock, and with seemingly good reason. Judging from the toast list, the 'boys' must have made a day and a night of it. There were no less than fourteen regular toasts. When these were gone through, the health of 'Our president, Robert Snow, who has spent forty-two Patrick days in America,' was drunk with all honors. This was followed by twenty-three volunteer toasts, making thirty-eight in all. There was music, too, after most of them.

"One of the committee of five in charge of this celebration was George Hall, the son of a Wexford Irishman and first Mayor of the City of Brooklyn. Strange as the sequence seems, he was the Know-Nothing candidate for the same office in 1854; and the head of a committee of four appointed by a meeting held in the American Tract Society Rooms, New York, August 8, 1836: 'To accompany Maria Monk to Montreal as soon as the authorities of Canada shall grant them the necessary permission and facilities for thoroughly exploring the Hotel Dieu Nunnery.' His associates on the committee were Professor S. F. B. Morse, David Wessel and Rev. J. J. Slocum.

"After several years at St. James' Father Farnan's habits got him into trouble again with Bishop Dubois. Francis Cooper, writing to his parents in Philadelphia from New York, September 20, 1829, says:

"'If you see our reverend friend Mr. Harold before he leaves you, you may tell him the Bishop informed me that he had removed Mr. Farnain of Brooklyn. This confidential until he hears it from others.' [1]

"When Father Farnan was deposed the Bishop put Father John Walsh in charge of the parish. Father Farnan refused to submit. He had considerable local influence as a politician and leader, and a large faction backed him up in his insubordination and intention to start an 'Independent Catholic Church.' In the Truth Teller of July 2, 1831, we find the following:

"'CAUTION

"'The Irish laborers working on canals and railroads and Roman Catholics in general are hereby informed that the Rev. John Farnan, late of Brooklyn, L. I., is a suspended priest; that, therefore, he has no right to exercise the functions of the sacred ministry; that with a knowledge of his condition they will sin grievously by hearing his Mass or receiving sacraments at his hands; they are also informed that this notice is given to put a stop to sacrilege and lawless plundering under pretense of raising a Catholic church, school house, etc.

"'JOHN POWER,

"'Vicar-General of the State of New York.

"'FELIX VARELA, Vicar General.'

1 American Catholic Historical Society's Record, June 1900, p. 219.

"To the above warning in the issue of July 16, 1831, is appended the following notice:

"'TO THE PUBLIC: It was my intention to have the advertisement regarding the Rev. John Farnan discontinued. Justice to myself as the HEAD OFFICIAL of this diocese for the time being, and also to the poor creatures whom he duped, obliges me to continue it. To account for the tenderness with which I have treated this unfortunate man and the cautious delicacy with which I approached the many serious charges made against him, I must say that I was deceived in the character of the man. My eyes have been opened. I have seen too much, and a sense of duty alone impels me to pursue this course.

"'JOHN POWER, Vicar-General.'

"This caution was continued in each issue until October, but Father Farnan went on with his scheme. His following among his enthusiastic fellow countrymen enabled him to secure some property near the centre of St. James' parish, at the corner of York and Jay Streets, owned by Stephen Whitney, a New York merchant, and here, on October 27, 1831, he laid the foundation-stone of a new church. The Long Island Star of November 2, 1831, says of the ceremony:

"'NEW CHURCH.—The corner-stone of the Independent Catholic Church, corner of Jay and York Streets, was laid on Thursday last with appropriate ceremonies. An address was delivered on the occasion by Rev. Dr. Farnan, and a numerous concourse of people attended. The basement story of the building is already completed, and it is expected that the church will be roofed in about six weeks.'

"Journalistic enterprise was very scant in that era, and we have no further details than this of an event that would now fill pages of pictured narrative. Father Farnan kept up his rebellion for several years, and even sought help among the Hoganites and recalcitrants of Philadelphia.

"We find in the files of the United States Gazette of that city in the issue of January 5, 1835, this warning:

"'Understanding that an individual is soliciting contributions in this city toward the erection of a Catholic church in Brooklyn, I deem it due to the public to inform them that the undertaking has not the sanction of the Catholic bishop of New York, and that the individual referred to is not an authorized Catholic clergyman. Given under my hand at Philadelphia this 2nd day of January, 1835.

"'FRANCIS PATRICK KENDRICK, Bishop, etc.'

"In the issue of the same paper for January 6, 1835, is printed the Farnan answer to this notice, and it runs in this radical fashion:

"'The subscriber, being the pastor of the Independent Catholic Church, at Brooklyn, New York, and being the individual referred to in the foregoing notice, begs leave to inform the public that the subscriber was duly ordained a priest by the

Archbishop of Dublin, in the year 1812; and he is now, and ever since he was ordained, has been in regular standing as a priest of the Catholic Church; that when the church of which he is pastor was commenced it was publicly announced from the pulpit, by the press, and in the subscription papers which were circulated, that the church was and should be independent of the Roman Catholic Bishop of New York and of the See of Rome. That he, the subscriber, believes in the aqual apostolical bishops who have derived their ordination from the apostles and the Lord Jesus Christ, that he awards to the bishop, called the Bishop of Rome, no higher ecclesiastical powers than belong to every other bishop under the great head of the church. That the person styling himself Francis Patrick Kendrick, Bishop, etc., is not the Bishop of Philadelphia, and that the above cited notice was given without the knowledge, privity or concent of that distinguished prelate, the Right Rev. Henry Conwell, who is the true canonical bishop of Philadelphia, agreeably to the constitution of the Roman Catholic Church.

" 'Given under my hand at Philadelphia, January 5, 1835.

" 'JOHN FARNAN.

" 'Independent Catholic Pastor of Brooklyn, N. Y.'

"In spite of this flamboyant declaration and whatever help he received from outside sources, his following melted away and the Brooklyn Independent Church failed. Stephen Whitney foreclosed the heavy mortgage he held on the building, and it passed to a carpenter named Jonathan Rogers, who roofed the unfinished walls and used the place as his shop until 1840. Then Bishop Hughes bought it, and completing the original design, dedicated it as the present Church of the Assumption, on June 10, 1842.

"Father Farnan's name is carried as a resident by the Brooklyn directories up to 1847, when it disappears from local roll. Tradition says that after the collapse of his independent venture he made his living by acting as an attorney in the minor courts. There are also legends of his 'pull' in Jacksonian politics. The story that he was at one time an instructor at the Military Academy at West Point is not authenticated by the records, which were recently examined to set the question at rest. It was not until 1847 that Bishop Hughes revoked the episcopal suspension and gave Father Farnan an exeat that enabled him to accept affiliation with the diocese of Detroit, Mich., then governed by Bishop Lefevre, who was in great need of English-speaking priests. He went there in the fall of 1847 and was assigned to duty as an assistant in Holy Trinity parish, an almost exclusively Irish congregation. In June, 1848, this church was closed and merged into Sts. Peter and Paul. Here Father Farnan died in the following year. The stone over his grave in Mount Elliott Cemetery bears this inscription:

" 'The Rev. John Farnan. A native of Ireland. First pastor of Utica and Western New York. First pastor of St. James' Church, Brooklyn, N. Y. Associate pastor of Cathedral of Sts. Peter and Paul, Detroit. Died at the episcopal residence, De-

troit, November 19, 1849. May his soul rest in peace forever.' "[1]

A newspaper of Detroit carried an announcement of Father Farnan's death and obsequies. This announcement is valuable in as much as it furnishes information about this early priest not contained in other records in America, such as the year of his birth, his age, the year of his coming to America and the date of his obsequies. The following is a copy of the announcement:

> "Death of Rev. John Farnan, D. D.—We regret to announce the death of this distinguished divine, who died in this city this morning at 10 o'clock. Dr. Farnan was at the time of his death, pastor of the Cathedral of this city. Dr. Farnan had been 34 years in the U. S., a large portion of which time he labored in Brooklyn, N. Y. He was ordained in 1812 at the age of 23 years. Since his residence in the city he has drawn around him many warm friends and admirers, by whom his death is deeply mourned. His funeral will take place from the Episcopal residence at 8 o'clock on Wednesday morning next." [2]

In the Auburn newspapers of 1819-1820, in several eastern newspaper accounts and in his obituary article, Father Farnan is called a D. D. Regarding this degree, his biographer says:

> "He does not seem to have claimed this distinction himself in the parish entries he made here (Brooklyn) and in Detroit. When he was so styled in the local papers it was probably in accordance with the Protestant custom of thus designating nearly all ministers. He had the distinction, however, of being the leader of the first formal schism in the church of New York." [3]

This early pastor of the Auburn district, seems to have had some difficulties even after he had left the scene of his early outbreaks and settled in Detroit, for

> "He had some trouble with his fellow priests in the rectory of the Cathedral. After his death there was some litigation over a few assets he left by those claiming to be his heirs. . . ." [4]

1 Records and Studies, Vol. II, pp. 184-190, October, 1900.
2 Detroit Free Press, Monday evening, November 19, 1859.
3 Records and Studies, op. cit., p. 184.
4 Ibid., p. 190.

Chapter VII

THE FIRST CATHOLIC CHURCH IN ROCHESTER

PRIESTS AND CHURCHES IN THE DIOCESE OF NEW YORK IN 1821—THE REV. PATRICK KELLY, FIRST RESIDENT PASTOR OF ROCHESTER—HIS VAST FIELD OF LABOR—ERECTED ST. PATRICK'S CHURCH IN ROCHESTER—THE FIRST TRUSTEES—FATHER KELLY'S VISITATIONS IN AUBURN—AUBURN FOR SOME YEARS EVIDENTLY A NEGLECTED SPOT—THE REV. JOHN McCORMAC—FATHER KELLY'S LIFE.

At the end of the year 1821, the number of priests in the diocese of New York, had increased to eight, and the diocese possessed but six churches. Two of these churches were in New York City, and the others were in Albany, Utica, Carthage and one in the state of New Jersey.[1]

The Rev. Patrick Kelly was sent by Bishop Connolly to minister to the Catholics in the western part of the state of New York, in 1821. Records disclose that he was given charge of "Auburn, Rochester, and other districts in the western part of the state."[2] He made his residence in Rochester, and had the distinction of being the first resident pastor of that village, where in 1823, he erected St. Patrick's Church, the first Catholic church in that vicinity. This church was incorporated on Monday, April 29, 1822, when Felix McGuire, John McGuire, Patrick McChristen and James Flynn were duly elected "Trustees of the Third Roman Catholic Church of the Western District of New York." The deed of the church property purchased at the time, states that the property was purchased "for the purpose of erecting and building thereon a church or house of public worship and for a cemetery or burial ground."[3]

1 Laity's Directory, 1822.
2 Ibid.
3 Cf. The Cathedral Calendar, Centennial Jubilee number, Rochester, 1919.

Evidently, the jurisdiction of the Rochester parish over the Auburn district, extended to the early summer of 1831. There are recorded but six visitations of Father Kelly to Auburn, although it is possible that he visited the village on other occasions when his coming was not announced in the local newspapers. While it is possible that he may have come unannounced, it doesn't seem probable, since it would be contrary to the custom of advertising then prevailing in Auburn. The six visitations of Father Kelly were mentioned in the form of notices in a local newspaper. The notices with the date each was published, are as follows:

Wednesday, July 25, 1821—

> "NOTICE.—The Rev. Mr. Kelly, Roman Catholic Clergyman, Pastor of the Auburn District, will officiate on Sunday next, July 29th, at the School House alias the Academy Green between 10 and 11 o'clock." [1]

Wednesday, August 1, 1821—

> "The Rev. Mr. Kelly, Roman Catholic Clergyman, Pastor of the Auburn District will officiate on Sunday next, August 5th, at the School House alias the Academy Green, between 10 and 11 o'clock." [2]

Wednesday, November 14, 1821—

> "The Rev. Mr. Kelly, Roman Catholic Clergyman, Pastor of the Auburn District, will officiate on Sunday next, November 18, between 10 and 11 A. M. on Academy Green." [3]

Wednesday, November 21, 1821—

> "The Rev. Mr. Kelly, Roman Catholic Clergyman, Pastor of the Auburn District, wishes to inform the Roman Catholics of this village and its vicinity, that he will officiate on Sunday next, November the 25th, at the Court-House, between the hours of 10 and 11 o'clock, A. M." [4]

Wednesday, January 2, 1822—

> "MARRIED.—On Thursday evening last, by the Rev. Mr. Kelly, Mr. James Hickson of this village to Miss Jane Nickleson, daughter of Mr. Humphry Nickleson of Mentz." [5]

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1 Cayuga Republican.
2 Ibid.
3 Ibid.
4 Ibid.
5 Ibid.

Wednesday, March 20, 1822—

> "The Rev. Mr. Kelly, R. C. Pastor of the Auburn District, wishes to inform the Catholics of this village and its vicinity that he will officiate on Sunday next, March 24th, at the academy green school house, between the hours of 10 and 11 o'clock." [1]

From the year 1822 to the year 1831, there is but one available record of a priest having visited Auburn. However, Bishop Timon states in his writings, that the Rev. Michael McNamara, pastor of St. Patrick's Church, Rochester (1827-1832), included Auburn among his missions.[2] A notice appearing in an Auburn newspaper in the issue of Wednesday, February 7, 1827, announced a marriage at which the Rev. John McCormac(k) officiated, showing that he was in Auburn on Sunday, February 4, 1827. The notice reads:

> "MARRIED.—In this village on Sunday evening last by the Rev. John McCormac(k), Mr. John P. Carberry, to Miss Mary Ann Ward, all of this village." [3]

There is no available record, which would throw any light upon the history of Father McCormac(k). Consequently, it is impossible to determine who he was or where he came from. The late Archbishop Corrigan does not mention him in his sketches of the early priests of the diocese of New York, published in *Records and Studies*. Since this priest was in Auburn on a Sunday, it is quite probable that he celebrated Mass that day for the Catholics of the village.

Father Kelly, who visited Auburn in 1821 and 1822, was born in the parish of Ballycallan,[4] four miles west of the city of Kilkenny, Ireland, in 1792.[5] His course of studies was made at St. Kieran's College at Birchfield, a mile south of Kilkenny. In the college account book, kept by the President, Dr. Marum, the tenth name in the

1 Cayuga Republican.
2 Timon, op. cit., p. 212.
3 Free Press.
4 Archives of St. Kieran's College, Kilkenny, Ireland.
5 Cf. Catholic Almanac (combined issues), 1860-1861.

list of twenty-seven students entering the institution on September 10, 1814, is that of "Patrick Kelly, Balycallan."[1]

Archbishop Bayley, who late in the forties, arranged a list of the ordinations in the diocese of New York, states that Father Kelly was ordained by Bishop Connolly, in 1821.[2] However, the Very Rev. Richard Aylward, P.P., until recently, President of St. Kieran's College, is of the opinion that the ordination took place in the old Cathedral in Kilkenny, and that the ordaining prelate was a former President of St. Kieran's College, the Most Rev. Dr. Marum, who received the papal brief appointing him bishop of Ossory on October 26, 1814.[3]

Besides Dr. Marum, Patrick Kelly studied under three other college presidents, namely, the Very Rev. Thomas Quinlan, 1814-1816; the Very Rev. Patrick Kelly, 1816-1820, who was consecrated the first bishop of Richmond, August 20, 1820, and the Very Rev. Edward Walsh, who succeeded Dr. Kelly and later became bishop of Ossory.[4]

The first appointment which Father Kelly received gave him jurisdiction over the Auburn district (q.v.). He remained in Rochester as resident pastor, not long after erecting the first Catholic church in the town, in 1823. A little later, he established the congregation in Carthage.[5] He is lost sight of then, until 1837. In May of that year, he began his labors in the extensive diocese of Detroit, and was assigned by Bishop Lefevre to Milwaukee, Wisconsin. Father Kelly thus became the first resident pastor of Milwaukee. For two years after his arrival, he celebrated Mass in the Court House. In the summer of 1839, he erected St. Peter's Church, the first Catholic church in the town, which subsequently, 1844-

1 Archives of St. Kieran's College.
2 De Courcy-Shea, op. cit., p. 556.
3 Letter of the Very Rev. Richard Aylward, P. P., September 25, 1925.
4 Ibid.
5 The Catholic Encyclopedia, Vol. XI, p. 222.

1853, was used as the Milwaukee diocesan Cathedral.[1] In addition to having charge of the parish in Milwaukee, this pioneer priest alternately attended the missions of "Racine, Rochester, Burlington, Southpost (Kenosha), etc."[2] In June, 1842, Bishop Lefevre transferred him from the Wisconsin territory to Michigan.[3] The next record that is found relating to him (1843), mentions him as resident pastor of "Green Oak, Livingston County" (Michigan), where he had as missions "Heartland, where a church is building, Deerfield, Pinkey, and Pontiac, Oakland County, where the building of a church is in contemplation."[4] He continued to preside as pastor of these places until 1856, when he was made pastor of St. John's Church, Dearborn, Michigan. This was his last pastorate. Death came to him in Dearborn, at the age of sixty-six years, on Thursday, October 7, 1858.[5]

1 The Catholic Citizen (Historical Supplement), Milwaukee, August 18, 1923.
2 Catholic Almanac, 1840.
3 The Catholic Citizen, ut supra.
4 Catholic Almanac, 1841-1856.
5 Ibid. (combined issues), 1860-1861.

Chapter VIII

EARLY CATHOLICS IN AUBURN AND VICINITY

JAMES O'BRIEN WAS ONE OF THE FIRST CATHOLIC SETTLERS —THERE WERE CATHOLICS IN THE VILLAGE AND VICINITY AT AN EARLY DATE—INTERESTING DATA—GRAVES IN THE NORTH STREET CEMETERY—NEWSPAPER NOTICES, OBITUARIES, LOST COW, ETC.

It is difficult to ascertain who was the first Catholic to settle in or near the village of Auburn. Several Catholics, with their families, including John O'Connor, who is mentioned in connection with the coming of Father O'Gorman, in 1816, came and settled in the village as early as 1810, but these, however, were not the first to make settlements.

One of the first Catholics settling at Hardenbergh's Corners (Auburn), was a merchant, an Irishman, named James O'Brien. The following is a record of his presence in the village as early as 1795:

> "THE FIRST STORE at Hardenbergh's Corners, was opened in a log building on the site of the town hall, by James O'Brien, in 1795." [1]

Jeremiah O'Callaghan, a mason by trade, purchased land at Hardenbergh's Corners, as early as 1804. The following legal notice taken from the columns of an old Auburn newspaper of the issue of Wednesday, June 5, 1811, testifies to O'Callaghan's presence in that year:

> "Whereas Jeremiah O'Callaghan, of Aurelius, Cayuga County, mason, by indenture of release, by way of mortgage bearing date of the fourth day of February, one thousand eight hundred and four, for securing the payment of the sum of three hundred twenty-four pounds seventeen shillings, with lawful interest, did grant, bargain, sell, alien, release and confirm, unto Francis McGuigan, of the city of Albany, merchant, and to his heirs and asigns, 'All that certain stone house and lot of ground, containing twelve acres, possessed by Jeremiah O'Callaghan, purchased of John L. Hardenbergh.' . . . . . ." [2]

1 Storke-Smith, op. cit., p. 141.
2 The Western Federalist.

In 1805, O'Callaghan erected on this property, the first stone house in Auburn. The house was situated "on a lane that has since grown into Seminary Avenue, on the west side, and just north of Franklin Street."[1]

One of the first settlers of the township of Victory (Cayuga County), was Patrick Murphy from Ireland. The following brief record makes mention of him:

"Patrick Murphy, from Ireland, settled on lot 54 (Township of Victory), in Feb., 1801; . . . . . "[2]

The Campbells and Wards were living in the village for some time before the year 1810. Barney Campbell settled in Auburn, in 1802.[3] In the North Street Cemetery, a grave-stone shows that Campbell died in Auburn in the year 1808. The inscription on the grave-stone reads:

"Barney Campbell
Died
May 30, 1808
Aged 40 years."

In the same cemetery, the presence of the Hugh Ward family in the village as early as the year 1809, is testified to by a grave-stone marking the resting place of one of the Ward children. The inscription on the grave-stone is as follows:

"William
son of
Hugh & Margaret Ward
Died June 1, 1809
In the 10th year of his age."

It may be of interest to insert a few notices, obituaries for the most part, taken from some of the early newspapers of Auburn, which give the names of a few of the pioneer Catholics of the village and vicinity. The notices with the date of each publication, follow:

1 Hall, History of Auburn, p. 79, Auburn, 1869.
2 Cayuga County History and Gazetteer, p. 76, 1868.
3 Hall, op. cit., p. 66.

Wednesday, December 16, 1818—

"Died.—In this village yesterday morning, Mr. John Duffy." [1]

Wednesday, October 11, 1820—

"Died.—In this village an infant child of Mr. (and Mrs.) Hugh Ward." [2]

Wednesday, October 11, 1820—

"Strayed.—From the subscriber on the 30th of September last. a line back black and white COW, spotted behind, four years old last spring. She was lately had of Mr. Edward O'Connor, near the south line of Aurelius. Any person who will take up said COW and return her to the subscriber or give any information where she may be found shall be handsomely rewarded. (Dated) Auburn, October 5, 1820. HUGH WARD." [3]

Wednesday, June 23, 1822—

"Died in this village Mrs. Mooney, wife of Charles Mooney of this place." [4]

Wednesday, December 7, 1825—

In this issue, James Keough, a gardner of Skaneateles. ran an advertisement.[5]

Wednesday, February 1, 1826—

"Died.—In Willbraham. Mass. on the 6th of October last, Mrs. Hannah Shields, mother of Mr. Danial Shields of this place, aged 101 years and 8 months." [6]

Wednesday, July 12, 1826—

"Died.—In this village James McCanna, a foreigner, aged 49. His death was the consequence of an injury of the spine occasioned by a fall some weeks since." [7]

Wednesday, January 10, 1827—

In this issue, Mr. J. P. Carberry advertises his "Ornamental Hair Work." His place of business was "Under the Sign of the Irish Harp, opposite Hudson's Hotel." [8]

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1 Auburn Gazette.
2 Cayuga Republican.
3 Ibid.
4 Ibid.
5 Free Press.
6 Ibid.
7 Ibid.
8 Ibid.

Wednesday, January 19, 1827—

"William M'Gunegal of this village was scalded to death . . . . . on the 6th inst. He left a family in Ireland . . . . . ." [1]

Wednesday, January 6, 1830—

"Died in this village on the 31st ult. Mrs. Margaret Ward, wife of Hugh Ward, in the 54th year of her age." [2]

Wednesday, April 14, 1830—

"Died in this village on the 11th. inst. Mrs. Catherine Roach in the 74th year of her age." [3]

1 Free Press.
2 Cayuga Republican.
3 Ibid.

Chapter IX

THE CHURCH IN SALINA AND ITS FIRST PASTOR

STATISTICS OF 1833 AND 1835—CATHOLIC IMMIGRANTS SETTLING IN CAYUGA COUNTY — ECCLESIASTICAL JURISDICTION CHANGED TO SALINA—THE REV. FRANCIS O'DONAGHUE, PASTOR—CAME IN 1831—HIS VISITS TO AUBURN IN 1831—FIRST LABORED IN THE SOUTH—LEFT GENEVA AND WENT TO VIRGINIA—HIS DEATH—AN ESTIMATION OF HIM —HIS OBSEQUIES—ESTABLISHED FIRST CATHOLIC CHURCH IN AUBURN—METHODIST CHURCH PURCHASED AND REMODELED — THE CHURCH DEDICATION—VICAR-GENERAL POWER OFFICIATED AND PREACHED THE SERMON — FATHER O'DONAGHUE CELEBRATED THE MASS—SERVICES HELD IN THE EVENING — ERECTED FIRST CATHOLIC CHURCH IN GENEVA—GENEVA PARISH ORGANIZED IN 1831 —THE SPIRIT OF THE TIMES—NARROW ESCAPE OF THE AUBURN CHURCH — SUCCEEDED BY FATHER BALLF — FATHER J. O'DONNELL FOLLOWED FATHER BALLF IN SALINA.

In 1833, there were twenty-six priests in the diocese of New York.[1] In 1835, this number was increased to thirty-six.[2] Cayuga County by this time, began to receive an influx of Catholic immigrants, chiefly from Ireland, and Catholicism in Auburn began a steady growth. The Erie Canal had been in operation since 1825, and many Irish Catholics found their way to Cayuga County by means of its mule-drawn barges. In 1835, the New York Central Railroad reached Auburn from the east. Some of the Catholics employed in constructing the road, settled in and around Auburn, and when once the railroad began operation, it was the means of bringing a number of Catholic families to the village each year.

The spiritual jurisdiction over the Catholics of

1 Catholic Almanac, 1834.
2 Ibid. 1836.

18670

Cayuga County was evidently taken from St. Patrick's parish in Rochester, in 1831, and was given to the first parish in Salina (now Syracuse), when the Rev. Francis O'Donaghue was appointed the first resident pastor of that village. Besides being pastor of Salina where he lived, Father O'Donaghue attended the missions of "Auburn, Geneva, Oswego, Carthage and Sackett's Harbor."[1] Research establishes as a fact that Father O'Donaghue received his appointment to Salina, as early as June, 1831. He soon began periodical visits to the Catholics of Auburn, and in the newspapers of the time, he is spoken of as the "Roman Catholic Pastor." During the last half of the year (1831), he visited Auburn at least, four times, to administer to the Catholics of the village, a fact, evident from notices inserted in a local newspaper. The notices, with the date of each publication, are as follows:

Wednesday, July 13, 1831—

> "The Rev. F. O'Donaghue, Roman Catholic Pastor, will preach in the Court House, Auburn, on Sunday next, July 17th at 4 o'clock P.M."[2]

Wednesday, August 24, 1831—

> "The Rev. F. O'Donaghue R. C. Pastor, will preach in Auburn Court House, on Sunday, August 28, at 4 o'clock P.M."[3]

Wednesday, October 12, 1831—

> "The Rev. F. O'Donaghue, R. C. Pastor, will preach in the Court House in Auburn, on Sunday next. Meeting begins at half past 3 o'clock P.M. Subject—the Unity of the Catholick or Universal Church."[4]

Wednesday, December 7, 1831—

> "MARRIED.—In this village, on the 27th ult. by the Rev. F. O'Donaghue, Mr. Michael Bourke, to Miss Mary Megan, both of Auburn."[5]

Father O'Donaghue remained in Salina until late in the year 1835. Prior to coming to Salina, he is first mentioned as laboring in the diocese of Charleston. In 1823,

1 Catholic Almanac, 1834-1836.
2 Cayuga Republican.
3 Ibid.
4 Ibid.
5 Ibid.

the Rt. Rev. John England, D.D., Bishop of Charleston, sent him into North Carolina, conferring upon him the distinction of being the first priest to be permanently stationed in the state. In 1824, he evidently went to labor in the archdiocese of Baltimore, and before the end of the year, began the erection of a church in Washington, D. C. Father O'Donaghue withdrew himself from the archdiocese of Baltimore in 1826, and went to the diocese of New York. In November, 1829, he became pastor of Paterson, Macopin and other places in the state of New Jersey.[1]

After leaving Salina, late in 1835, Father O'Donaghue was resident pastor of Geneva, where he remained until 1837.[2] He is next mentioned as laboring in the state of Virginia. His last pastorate was in Lynchburg, Virginia, where he died on Tuesday, December 30, 1845.[3] His obituary, in the form of an editorial, which throws a pleasing light upon his character, and speaks of his life before coming to America, is recorded as follows:

> "Died, on the 30th of December, the Rev. Francis O'Donaghue, late pastor of the Catholic Church, of this town. He was born in the year 1791, in the town of Killarney, County of Kerry, Ireland; he was ordained in the year 1817 and emigrated to the United States, in the year 1821. Having viewed him as a Priest of the Most High, I saw in his sacerdotal character one who walked blameless, carrying with him marks of exalted worth, zealously devoted to the interests of his church. I also found in him the truly christian spirit, zealous in the discharge of his duty, endowed with no ordinary talent, a faithful instructor, condemning no one who differed from him in religious opinions, courteous and bland in his manners, temperate in all things, and singularly devoted to the children's instruction and the Sabbath School. He was a man of noble principle, worthy of every confidence, of virtue unsullied, and a life spent in doing good." [4]

Father O'Donaghue's obsequies were held in the church of Lynchburg, on Thursday morning, January 1, 1846, at eleven o'clock, and interment was made in

1 Records and Studies, Vol. II, p. 55, October, 1900.
2 Ibid.
3 The Lynchburg Virginian, January 19, 1846; Catholic Almanac, 1846.
4 The Lynchburg Virginian, January 19, 1846.

NAZARETH COLLEGE
LIBRARY

Lynchburg. On the morning of the obsequies, a newspaper of the town, carried the following notice:

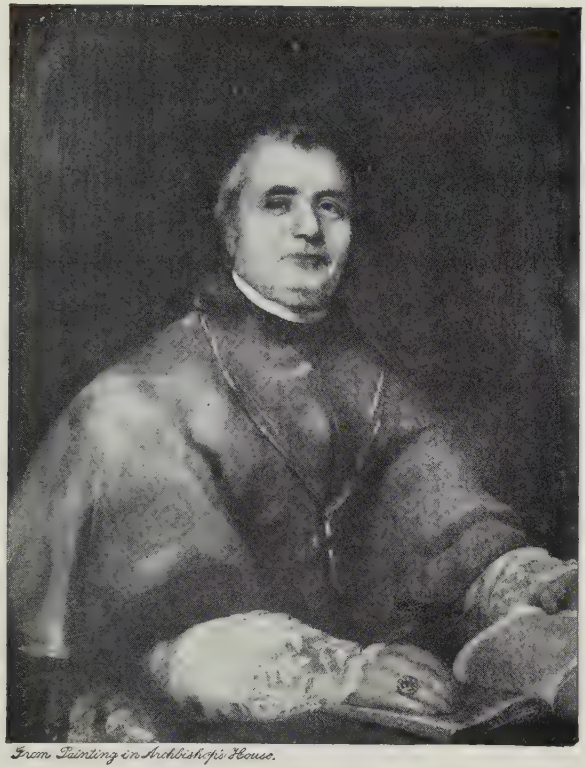
> "On Thursday, the 1st of January, at 11 o'clock, A.M., the remains of the Rev. Francis O'Donaghue, will be consigned to the tomb. All the friends of the deceased, are requested, and the public in general are respectfully invited to attend the Caholic Church."[1]

During Father O'Donaghue's pastorate in Auburn, means were taken to provide a church building for the Catholics of Auburn and the surrounding territory. In the Court of Chancery, Friday, May 2, 1834, John Seymour, a trustee of the First Methodist Church of Auburn, was empowered to sell the Methodist Church on Chapel Street, together with the lot on whih it stood, to the Catholics. The location of the property is described according to the Hammond map of 1817, as being on lot twenty-four, etc. Comparing the Hammond map with later maps, it will be seen that this property is now the site of the present (1925) Holy Family Parochial School. Mr. Seymour accordingly made the sale to "Hugh Ward, Patrick Carberry, Thomas Fanning, Joseph Watson and Matthew Walpole, Trustees of the Roman Catholic Church of Auburn." The consideration was twelve hundred dollars. The deed bears date of May 15, 1834, and it was recorded "May 19, 1834, at eight o'clock A. M."[2]

The Methodist Church, which was a frame building, was erected in 1821.[3] In the early thirties, it was abandoned by the Methodists when their new stone edifice was opened on the corner of North and Water Streets.[4] After the transfer was made to the Catholics, the church building was remodeled and a belfry was added, making it a neat and convenient church for the little congregation.

Work on the building was finished late in the fall, and the ceremonies of dedication were held on Thursday

1 The Lynchburg Virginian, January 1, 1846.
2 Cf. Cayuga Deeds, Book TT, p. 286, Cayuga County Clerk's Office.
3 Storke-Smith, op. cit., p. 204.
4 This stone church was destroyed by fire in April 1867. (Hall, op. cit., p. 144.)



From Painting in Archbishop's House.

J. Dubois

THE RT. REV. JOHN DUBOIS, D.D.,

Born in Paris, August 24, 1764.
Ordained Priest, September 22, 1787.
President of Mt. St. Mary's College,
Emitsburg, Maryland, 1808-1826.
Consecrated Bishop of New York,
October 29, 1826.
Died, December 20, 1842.

morning, October 23, 1834, at ten-thirty o'clock. The officiating clergyman, delegated by Bishop Dubois, was the Very Rev. John Power, pastor of St. Peter's Church, New York City, who was, at the time, Vicar-General of the diocese of New York. Father Power also preached the sermon of the occasion, and the Mass, which was undoubtedly the first Mass in the church, was celebrated in all probability, by Father O'Donaghue. In the evening of the same day, services were held at six-thirty o'clock. An Auburn newspaper of the time, carried the following notice of the ceremonies:

> "NOTICE.—The consecration of the R. Catholic Church in the village of Auburn, will take place on Thursday, the 23rd instant, at half past ten o'clock, A.M. The very Rev. Dr. Power, V.G. of the Diocese of N. York whose great talents as a preacher and controvertist is publicly known, will perform the ceremony according to the ancient ritual, assisted by the pastor, Rev. F. O. Dononyhue (Rev. Francis O'Donaghue).
>
> "The sermon for the solemn occasion will be delivered by the Rev. Dr. Power. Immediately after, a collection will be taken up to meet the expenses incurred, as is customary on like occasions. The evening service will commence at half past six o'clock.
>
> "The Rev. the clergy of our separated brethern are respectfully invited to attend, with Rev. professors of the seminary. The laity—the liberal—the well disposed—the charitable and enlightened, of every persuasion, are respectfully invited to attend so interesting and imposing a ceremony. (Dated) October 15, 1834." [1]

This, the first Catholic church in Auburn, known as the Holy Family Church, was used by the Catholics of the village and vicinity, until Sunday, July 7, 1861, when the present Holy Family Church on North Street was dedicated by Bishop Timon.[2]

In 1834, Father O'Donaghue erected St. Francis de Sales Church, the first Catholic church in Geneva, which was one of his missions. This church was dedicated on Sunday, October 26, 1834, three days after the dedication of the Holy Family Church in Auburn.[3]

The organization of the church in Geneva, dates

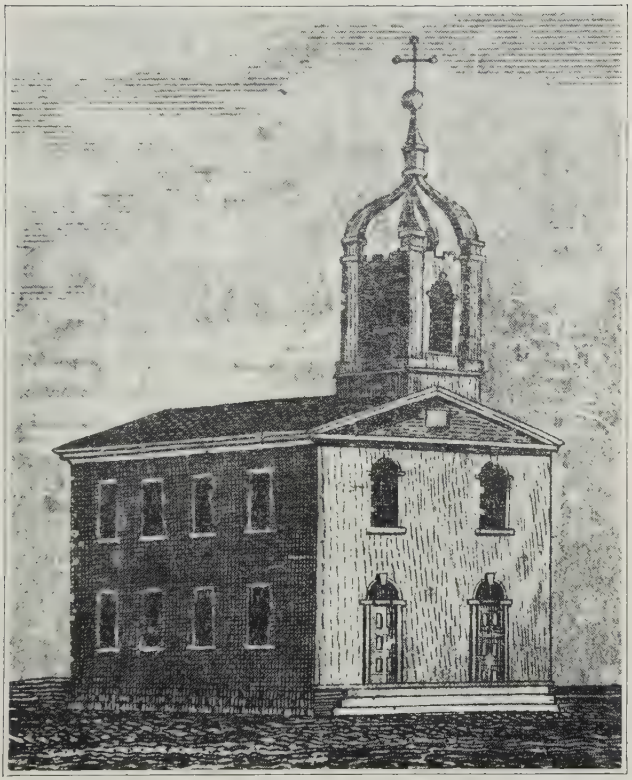
1 Auburn Democrat, October 15, 1834.
2 Holy Family Fair Journal, March 28, 1891.
3 Records and Studies, Vol. II, p. 55, October 1900.

back to Monday, December 26, 1831, when the Catholics of the village assembled at a business meeting in the home of Michael Ryan. Here arrangements were made to incorporate themselves according to law. The incorporation papers state that the Rev. Francis O'Donaghue was not present. Michael Ryan and William Gary presided at the election. James Dougherty, Michael Ryan, William Gary, Owen Powderly, Timothy Towkey and John Ayers were elected trustees for the ensuing year, and it was decided that the church and society should be known and distinguished as "St. Peter's Church of Geneva."[1]

It is a significant fact that when the first church was erected in Geneva, in 1834, it was dedicated to the patronage of St. Francis de Sales, as is noted above, instead of to the patronage of St. Peter. No reason is found for the change.

The spirit of the Native American movement, which may be traced back to the beginning of our government, was prevalent when Father O'Donaghue was in charge of the little congregation in Auburn. As in the Know-Nothing movement of the fifties, which was the Native American movement under a new name, Roman Catholics of Irish origin, whether native or foreign born, were at all times, the special object of its hostility. Bishops and priests were maligned and the Catholic religion was misrepresented in the harangues of its speakers, which resulted in acts of violence being committed against Catholics and Catholic property. In Charleston, Massachusetts, on August 11, 1834, a Native American mob burned the Ursuline Convent and cruelly treated the nuns and their pupils. This was the most notable effect of the preaching of religious hatred, up to this time. Early in 1835, it was rumored that an attempt would be made to burn St. Patrick's Cathedral in New York. The presence of six hundred men guarding the edifice at the

1 The incorporation papers were recorded January 10, 1832, in Liber D, Inc., p. 51, Ontario County Clerk's Office, Canandaigua.



From a drawing made by J. I. Hungerford in 1837

THE HOLY FAMILY CHURCH

The first Catholic Church in Auburn

time appointed for the attack, very probably prevented the attempt from being made. Evidently, the frequent appearance of Father O'Donaghue in Auburn, was displeasing to a certain coterie of citizens. An incident happened one day, early in the year 1835, after plans were made to discourage the visits of the priest, which nearly deprived Cayuga County's little congregation of its temple of worship. After the congregation assembled in the church, a young man set fire to the structure. Fortunately, the flames were discovered in time to be extinguished before getting beyond control. The incendiary was arrested, confessed his guilt, and added that he had been engaged to perpetrate the act. It may be of interest to mention, that the charity of the pastor, impelled him to allow the criminal to escape.

It is a matter of regret that there are no Auburn newspaper files extant for the first few months of the year 1835. However, a brief account of the acts of vandalism mentioned above, which happily includes the firing of the Holy Family Church in Auburn, has been preserved in the *Annales de la Propegation de la Foi*, as follows:

> " . . . La haine et les préventions se sont acrués en proportion des progrès de la vérite. L'incendie du convent de Charlestown n'en est pas la seule preuve, etnous avons entendu un respectable Evêque nous dire que partout on retrouvait maintenant en Amérique l'extression de l'animosité et de la malveillance. Il n'y a pas long-temps, le bruit se répandit tout-a-coup à New York qu'on voulait mettre le feu a la cathédrale, et peut-être ne doit-on qu'à l'empressement de six cents Irlandais qui vinrent se ranger autour de l'édifice sacré, de n'avoir pas vu de nouvelles scènes de dévastation et d'incendie. A Auburn, dans le même état, un jeune homme tenta également de brûler une église nouvellement construite, dans le moment où le Congregation catholique s'y trouvait rassembleé; la flamme fut heureusement apercu avant qu'elle eut atteint un développement qui n'aurait plus permis de la comprimer. L'incendiaire arrêté avoua son crime, ajoutant que les presbyteriens l'avaient engagé à le commetre.*
>
> *Le fait fut signalé par un journal (la Sentinelle de Boston du 21 mars 1835); mais la charité du Pasteur d'Auburn le porta à faire évader le coupable." [1]

1 Vol. VIII, p. 254.

Late in 1835, the Rev. M. Ballf (Balfe) succeeded Father O'Donaghue, thus becoming the second resident pastor of Salina.[1] Father Ballf's pastorate lasted only until 1837, when he was succeeded by the Rev. J. O'Donnell.[2] While it is very probable that these two priests attended the Catholics of the Auburn mission, a diligent search has failed to bring to light any record of their visitations.

1 Catholic Almanac, 1836.

2 Archives of St. John the Baptist Church, Syracuse. It is to be regretted that the records of this church go back only to the time of Father O'Donnell. The first record entered is in the handwriting of Bishop Hughes.

Chapter X

EARLY RESIDENT PASTORS AND EARLY VISITATIONS OF BISHOPS IN AUBURN

THE REV. FATHER CONNOLLY, FIRST RESIDENT PASTOR—LITTLE KNOWN OF HIM—THE REV. MICHAEL HEAS VISITED SENECA FALLS AND AUBURN —THE REV. WILLIAM GRACE, SECOND RESIDENT PASTOR—HIS LIFE AS A JESUIT—WITHDREW FROM THE SOCIETY OF JESUS—AFFILIATED HIMSELF WITH THE DIOCESE OF NEW YORK—APPOINTED PASTOR OF AUBURN — HIS DEATH — HIS OBITUARY — FATHER HEAS OFFICIATED AT HIS FUNERAL—HIS GRAVE —FATHER HEAS' LAST AUBURN RECORD—THE REV. PATRICK BRADLEY, THIRD RESIDENT PASTOR—HIS ORDINATION—AT ONE TIME, ONLY ENGLISH SPEAKING PRIEST IN BUFFALO — HIS OTHER APPOINTMENTS INCLUDING AUBURN — DIED IN BATAVIA — HIS OBSEQUIES — MASS AND EULOGY BY BISHOP RYAN—THE REV. THOMAS O'FLAHERTY, FOURTH RESIDENT PASTOR—BECAME PASTOR IN 1845 —HIS FIELD OF LABOR EMBRACED LARGE TERRITORY—FIRST PASTOR TO CELEBRATE MASS IN AUBURN EVERY SUNDAY—TRANSFERRED TO GENEVA—HELD PASTORATES IN ELMIRA AND ROCHESTER—RETURNED TO AUBURN AS PASTOR—HIS LAST YEARS SPENT IN THE DIOCESE OF ERIE —HIS DEATH—HIS GRAVE UNMARKED—BISHOP DUBOIS STOPPED IN AUBURN IN 1828, 1829 AND 1837 — BISHOP HUGHES VISITED AUBURN IN 1841 — BISHOPS TIMON, HUGHES AND McCLOSKEY PASSED THROUGH AUBURN IN 1847—BISHOP TIMON'S CONSECRATION—CONDITION OF THE CHURCH IN THE DIOCESE OF BUFFALO IN 1847 — FIRST CONFIRMATION IN AUBURN—THOSE CONFIRMED—BISHOP TIMON GAVE A RETREAT — POVERTY OF THE AUBURN CHURCH—BISHOP TIMON VISITED AUBURN PRISON—HE OFFICIATED IN SENECA FALLS AND GENEVA.

The Rev. Father Connolly, the first resident pastor of Auburn, came to the village some time in the year 1838.[1] Besides being pastor of Auburn, he had charge of the Catholics in Seneca Falls, Geneva and several other missions. As nearly as can be ascertained, he remained

1 Catholic Almanac, 1839.

in Auburn only till the end of the year 1838. It seems impossible to determine where his life was spent before his arrival in the village in 1838 and after his departure about January 1, 1839, because of his name not being mentioned in the records of the time.

The celebrated missionary priest, the Rev. Michael Heas, a native of Ireland, who was pastor of St. John's Church, Salina, from July 1839 to about March 1, 1842, evidently attended the Catholics of Seneca Falls and Auburn after the departure of Father Connolly. From the records he left in Salina, his visits to these two places are apparent. On Tuesday, July 30, 1839, he had one baptism in the village of Seneca Falls, the record of which follows:

> "Die 30 Julii 1839. Annam natam de Thoma & Maria Kelly (apud Seneca Falls) Sponsalibus Henrico Graham et Elizabeth Flynn." [1]

On Monday, August 5, 1839, Father Heas baptized three children in Auburn. The records of these baptisms, read:

> "Die 5 Augusti 1839. Apud Auburn. Gulielmum natum de Jacobo & Anastasia Lewis. Spons—Gulielmo McGrath & Brigetta Mullen.
>
> "Die 5 Augusti 1839. Apud Auburn. Laurentium natum de Joanne & Maria Daly. Spons—Timotheo Haynes & Catharina Sullivan.
>
> "Die 5 Augusti 1839. Apud Auburn. Jacobum natum de Johanne & Maria Daly. Spons—Patricio Henrick & Jeremiah Daly." [2]

The Rev. William Grace, the second resident pastor of Auburn, was born in 1786. On Monday, August 14, 1817, he entered the Society of Jesus, and spent practically all his priestly life as a Jesuit.[3] For many years, he was teaching in Maryland. In 1837, he was assisting in parochial work in the archdiocese of Baltimore, and in 1838, he was stationed at Newton, St. Mary's County, Maryland, where he had charge over several missions.[4]

1 Archives of St. John the Baptist Church, Syracuse.
2 Ibid.
3 Archives of the Society of Jesus, Maryland-New York Province.
4 Catholic Almanac, 1838-1839.

In 1839, Father Grace withdrew from the Society of Jesus, and affiliated himself with the diocese of New York.[1] His first and only appointment as a secular priest, was that of pastor of the church in Auburn, having as missions, Seneca Falls, Geneva and other posts.[2] Death came to him while in Auburn, on Thursday evening, April 9, 1840.[3] His obsequies were held on Sunday morning, April 12, in the Holy Family Church, and his remains were interred in one of the old village cemeteries. An interesting account of the death and burial of this early pastor of Auburn, is found in one of the newspapers of the time, which is here reproduced:

> "OBITUARY.—Died on Thursday evening the 9th instant, at half-past seven o'clock P.M., in the fifty-second year of his age, of consumption, the Rev. William Grace, Catholic pastor of this town and vicinity. His funeral took place from the Catholic Church, on Sunday last. After service, his remains were followed to the grave by a large and respectable concourse of our citizens of every denomination. The deceased had resided but a few months in Auburn; but during that brief period, we had learned to appreciate his varied attainments as a scholar, and his virtues as a man, and we most sincerely condone with our Catholic fellow-citizens on the heavy loss they have sustained in the death of a pastor, to whom they felt so great and so well-merited an attachment. It may in truth be said that few persons have lived more esteemed, or died more regretted, than the Rev. Mr. Grace." [4]

Father Heas of Salina, evidently had charge of Father Grace's obsequies, and celebrated his funeral Mass, since, on the day of the funeral, as will be seen from the following record, he baptized a child in Auburn:

> "Die 12 Aprilis 1840. Apud Auburn. Johannem natum de Patricio & Brigitta Hoolihan. Spons—Gulielmo Hanavan & Helena Hanavan." [5]

When the new St. Joseph's cemetery was opened, near Owasco Lake, Father Grace's remains were transferred to the priest's plat in that cemetery. A beautiful granite tomb stone, about five feet high, surmounted by

1 Archives of the Society of Jesus, ut supra.
2 Catholic Almanac, 1840.
3 Cayuga Tocsin, April 15, 1840.
4 Ibid.
5 Archives of St. John the Baptist Church, Syracuse.

a cross, at the head of his grave, bears the following inscription:

"Rev. William Grace
Died April 10, 1840
Aged 54 years." [1]

Father Heas visited Auburn again on Wednesday, April 15, following the death of Father Grace. The evidence of his visit is based on another baptismal record:

"Die 15 Aprilis 1840. Apud Auburn. Henriettam natam de Richardo Reynolds & Maria Robbe. Spons. Patricio O'Brien & Brigetta Farrell." [2]

Following the death of Father Grace, the Rev. Patrick Bradley was appointed pastor of Auburn, thus becoming the third resident pastor of the village. Father Bradley was born in 1811,[3] and was ordained to the priesthood in the Cathedral in New York, Monday, December 8, 1834, by the Bishop Dubois.[4]

Father Bradley's first appointment after his ordination, was that of assistant pastor of St. John's Church in Utica. He went to St. John's Church, February 1, 1835 and remained there until May 4, 1836.[5] After leaving St. John's parish, he took charge of the churches in Verona, Rome and Black River. In 1838, he was sent to St. Mary's Church, Albany.[6] When Father Grace died in Auburn (April 9, 1840), Father Bradley succeeded him as pastor, and remained in Auburn until about September 1, 1845.[7] After leaving Auburn, he is mentioned as laboring in the following places: St. Columba's Church, New York (assistant pastor), 1845-1847; St. Patrick's Church, Buffalo, 1847-1848, during which time, he was the only English speaking priest in Buffalo; [8] Canandaigua, 1848-1849; Geneva, 1850; Lock-

1 The date of Father Grace's death as given in his obituary seems to be the correct one.
2 Archives of St. John the Baptist Church, Syracuse.
3 Catholic Union, Buffalo, January 8, 1874.
4 De Courcy-Shea, op. cit., p. 556.
5 Lynch, op. cit., p. 39.
6 Catholic Almanac, 1836-1840.
7 Archives of the Holy Family Church, Auburn.
8 Remarks of the Rt. Rev. Stephen Vincent Ryan, D.D., C.M., January 9, 1874.

port, 1851-1854; St. Mary's Church, East Troy (assistant pastor), 1854-1855; Church of the Assumption, Brooklyn, 1856-1857; Holy Cross Cemetery, Buffalo (Chaplain), 1858; St. Joseph's Church, Albion, 1859; St. Philip Neri's Church, Ellicottville, 1860-1863; St. Agnes' Church, Avon, 1863-1866; St. Mary's Hospital, Rochester (Chaplain), 1867; St. Catherine's Church, Addison, 1868-1873.[1] During the year 1873, Father Bradley was appointed chaplain of the asylum conducted by the Sisters of Mercy in Batavia. This was the last appointment of the celebrated missionary priest. He died at the asylum on Wednesday morning, January 7, 1874, after a short illness, having officiated at the Holy Sacrifice of the Mass on Christmas morning.[2]

Father Bradley's obsequies were held in Batavia, where interment was made, on Friday morning following his death.[3] A Solemn Pontifical Mass of Requiem was celebrated by the Rt. Rev. Stephen Vincent Ryan, D.D., C.M., Bishop of Buffalo, who also gave the eulogy. A résumé of the eulogy is recorded as follows:

> "He showed how the priest was ever the instrument, oftentimes, indeed, an humble one, of countless blessings to mankind; instructing the ignorant, comforting the afflicted, through whose ministrations, sacramental grace, suited to every earthly condition, was dispensed, from the pouring of the regenerating waters on the youthful brow, till the dying eyes are closed by the last anointing. Of the aged priest whose lifeless remains were before him, he spoke most feelingly, recounting some of the labors of his forty years' missionary career. 'He was a link,' he said: 'binding us to the past, recalling the wonderous spread of the church, from the time he was the only clergyman in Buffalo, administering the consolations of religion to the few worshippers in old St. Patrick's, to the present, when so many priests are zealously laboring within the same city's precincts, and so many sacred edifices raise their lofty spires, the cheering sign of man's redepmtion'." [4]

The Rev. Thomas O'Flaherty the fourth resident pastor of Auburn, succeeded Father Bradley. Little is known of Father O'Flaherty's family or the place of his

1 Catholic Almanac, 1846-1866; Sadlier's Catholic Directory 1867-1868; Catholic Directory, 1869-1874.
2 Catholic Union, Buffalo, January 8, 1874.
3 Ibid., January 15, 1874.
4 Ibid.

birth, except that he was born in Ireland. His education for the priesthood was obtained, in all probability, in the land of his birth, and he was ordained to the priesthood, as nearly as can be ascertained, in the spring of 1845.

The first appointment Father O'Flaherty received of which there is a record, was that of pastor of the Holy Family Church in Auburn, where he took charge about September 1, 1845.[1] When he came to Auburn, he found but sixty Catholic families in the village.[2] From 1845-1848, he attended as missions, "Seneca Falls and other posts," and for several years, all of Cayuga County was embraced in his Auburn parish. It was during his pastorate in Auburn, early in 1848, that the Catholics of the village had the privilege of having Mass celebrated for them every Sunday.[3]

In the month of October, 1856, Father O'Flaherty became pastor of St. Francis de Sales Church in Geneva, where he remained until January, 1857, when he was transferred to Elmira, as pastor of the parish in that village.[4] In Elmira, he completed the Church of SS. Peter and Paul, which was begun by the Rev. John Boyle in 1854. The church was dedicated by Bishop Timon on Sunday, July 19, 1857. In the same year, he established a parochial school in Elmira with the Sisters of Charity in charge.[5] In December 1861, Father O'Flaherty was called to Rochester to assume the pastorate of St. Mary's Church.[6] Here he remained only until the following April, when he was returned to St. Francis de Sales Church in Geneva for a second pastorate. About September 1, 1862, he left Geneva,[7] and probably began a second pastorate at the Church of SS. Peter and Paul in Elmira. Early in May 1864, he was returned to

1 Archives of the Holy Family Church, Auburn.
2 Statement of Father O'Flaherty to Dr. William Hughes.
3 Catholic Almanac, 1846-1849.
4 Archives of St. Francis de Sales Church, Geneva.
5 The Telegram, Elmira, July 16, 1922.
6 Archives of St. Mary's Church, Rochester.
7 Archives of St. Francis de Sales Church, Geneva.

Auburn, where he began a second pastorate at the Holy Family Church. He remained pastor of this church until he was removed by Bishop McQuaid, early in the fall of 1868.[1]

The last years of Father O'Flaherty's life were spent laboring in the diocese of Erie, where his friend and boyhood companion, the Rt. Rev. Tobias Mullen, D.D., was bishop of the diocese. Death came to him on Thursday, April 25, 1895,[2] while he was pastor of St. Mary's Church in Genesee, Potter County, Pennsylvania. Interment was made in St. Mary's Cemetery in Genesee, where his grave, through some neglect, still remains unmarked.[3]

The first bishop to appear in Auburn, was Bishop Dubois. He visited the village late in September, 1828, while on his way to make a visitation of St. Patrick's Church in Rochester.[4] He made another visit in 1829, while traveling to Buffalo.[5] His last appearance in the village was in 1837.[6] As nearly as can be ascertained, Bishop Dubois merely stopped over in Auburn to pass the night on each of these visitations. There is no evidence of his having conferred the sacrament of confirmation in "the loveliest village of the plain." On each of these visits to Auburn, the aged bishop was given hospitality by John O'Connor, in whose home, he celebrated Mass.[7]

In August 1841, Bishop Hughes included Auburn in his visitations of the missions of central and western New York. On Thursday, August 26, he confirmed a class of thirty-three boys and forty-five girls in St. John's Church, Salina, and the following morning, he confirmed one boy and one girl in the same church.[8] In

1 Archives of the Holy Famliy Church, Geneva.
2 Sadlier's Catholic Directory, 1896.
3 Letter of the Rev. John McAndrew, pastor of St. Mary's Church, Genessee, Pennsylvania, 1924.
4 Cathedral Calendar, Centennial Jubilee Number, Rochester, 1919.
5 De Courcy-Shea, op. cit., p. 490.
6 Cathedral Calendar, ut supra.
7 Auburn Daily Advertiser, December 14, 1877.
8 Archives of St. John the Baptist Church, Syracuse.

all probability, he reached Auburn on Friday, August 27, but there is no evidence of his having conferred the sacrament of confirmation in the village. The bishop in writing his impressions of the state of the church in the diocese of New York for the *Freeman's Journal*, in the issue of October 23, 1841, gives the following mention of the Auburn parish and its missions of Seneca Falls and Geneva:

> " . . . From Salina, the next station was Auburn, where I had not time to make such delay as I could have wished. The congregation here is very small and does not appear to increase. It is visited but once a month by the pastor, who has to attend two other congregations, those of Seneca Falls and Geneva. In this mission the only increase at present apparent is in the congregation at Seneca Falls. This is to be accounted for principally by the encouragement there afforded for manual employment, and the inducements which extensive improvements going on in the neighborhood, hold out to mechanics or laborers. The church at Geneva has, however, had but little prosperity. It has now been erected ten years, yet the number of Catholics connected with it now are not greater than they were at the time of its erection. . . . . ."[1]

This was followed by a lengthy discussion of the financial affairs of the Geneva parish, which were, at the time, a matter of concern to the visiting prelate. Trusteeism, which was causing much trouble throughout the diocese, was evidently blamed by the bishop for the sad conditions he found in this mission.

Bishop Timon, after his consecration, passed through Auburn on Thursday, October 21, 1847, in company with Bishop Hughes and Bishop McCloskey.[2] Bishop Timon was consecrated in the Cathedral in New York on Sunday, October 17, and was on his way to Buffalo, where his installation took place in the Church of St. Louis, on the evening of Friday, October 22.[3]

The new bishop, writing in 1862, gave the following

1 Complete Works of the Most Rev. John Hughes, D.D., Kehoe ed., Vol. I, p 441, New York, 1864.

2 Timon, op. cit., p. 238.

3 Timon, ut supra.

Bishop Timon's consecrator was Bishop Hughes. His assistant consecrators were the Rt. Rev. William Walsh, D.D., Bishop of Halifax and the Rt. Rev. John McCloskey, D.D., Bishop of Albany, and the sermon fo the occasion was preached by the Rt. Rev. Francis Patrick Kendrick, Coadjutor Bishop of Philadelphia.

Painted by Healey

John Hughes.

THE MOST REV. JOHN HUGHES, D.D.

Born in Annaloghan, County Tyrone, Ireland, June 24, 1797.
Ordained Priest, October 15, 1826.
Consecrated Bishop of Basileopolis and Coadjutor Bishop of New York, January 7, 1838.
Administrator-Apostolic of the diocese of New York, 1839.
Succeeded to the See of New York, December 20, 1842.
Became the first Archbishop of New York, July 19, 1850.
Died January 3, 1864.

"bird's-eye view" of the state of the church in the diocese of Buffalo when he began his administration in 1847:

> "In the new Diocese there were then sixteen priests and sixteen churches; though most of those churches might be called huts or shanties. Many of them have since been replaced by brick or stone churches, in plain but good architectural style.
>
> "There were but four Catholic schools, taught by seculars, generally in a poor state; no Religious Ladies or any Order or community, for instruction or Charity, except one house of the Sisters of Charity in St. Patrick's Orphan Asylum, Rochester. The Redemptorists had a house in Rochester, and another, poor indeed and miserable, in Buffalo; with a church, that surely did not deserve the name of a church, but which was ever densely crowded, and in which the zealous Fathers did great good. No other religious bodies of men or women were in the Diocese."[1]

According to records, the sacrament of confirmation was first administered in Cayuga County, on Sunday, January 23, 1848. Bishop Timon was the administering prelate, and the confirmation took place in the Holy Family Church in Auburn. The sixty-four members of the class, some of whom were probably adults, were as follows:

"Martin Boet (?)
Thomas Boyle
Michael Boyne
Patrick Brady
Thomas Burns
William Conklin
Daniel Doyle
Patrick Dunleavy
Bernard French
John Gerst
Thomas Leary
John McGrath
Patrick McGrath
Matthew Nevins
Thomas O'Brien
James O'Neil
Thomas O'Neil
Edmund Ryan
Edward Ryan
Thomas Sullivan
Michael Winters
Julia Bennett
Catherine Callery
Jane Conlin
Frances Mary Connolly
Margaret Dunleavy
Bridget Dillon
Ellen Donoghue
Mary Doran
Mary Driscoll
Ellen Egan
Bridget Farrell
Margaret Farrell
Ellen Flaherty
Elizabeth Flynn
Elizabeth Catherine Foley
Mary Ann Foley
Mary Agnes Gleason
Julia Agatha Gleason
Norah Hixon
Catherine Leonard
Joanna Lynch
Ellen McGovern
Mary McGrath
Anastasia McGuire
Bridget Mullen
Margaret O'Brien
Bridget O'Connor
Abigail O'Neil
Julia O'Neil
Margaret Quinn

1 Timon, op. cit., p. 235.

Rose Rattigan
Ann Regan
Margaret Russell
Anna Rye
Anne Sales
Ellen Sales
Margaret Scollin
Margaret Shannon
Mary Shea
Bridget Slattery
Margaret Sullivan
Anne Toady (?)
Mary Walpole"[1]

While on this first visit to Auburn, Bishop Timon gave a short retreat of three or four days, preceding the confirmation, which he mentions in his writings. In connection with this information, he throws a little light upon the poverty of the Auburn church at the time, when he says:

> "Here, as in most parts of his missions, the extreme poverty of the people had prevented their providing Ostensorium or Cope, for Benedictions, even Ciboriums were very rare, and the sacred vestments few and poor. Efforts were immediately made to remedy this." [2]

Before leaving Auburn, Bishop Timon visited the inmates of Auburn prison. He found that there were but twenty-eight Catholics confined in the institution, out of a total of more than four hundred prisoners.[3] There was not as far as can be ascertained, a confirmation in the prison during this visitation.

Bishop Timon, who was accompanied on his journey by Father Sheridan, presumably from Buffalo, was making a missionary journey of his diocese of a month's duration. Immediately following his visit to the Catholics of Auburn, the Catholics of Seneca Falls and Geneva, the two missions attached to the Auburn parish, were fortunate in receiving the ministrations of this zealous missionary. The bishop thus wrote regarding his visitations in these two villages:

> "On the 24th, the Bishop arrived, at 11 A. M. at Seneca Falls —found the Catholics assembled in the church, gave them an instruction, Fathers O'FLAHERTY and SHERIDAN began to hear confessions; the Bishop aided them in the holy function in the evening and preached at 7 P. M., the little chapel being crowded to excess. The exercises continued till the 28th at midday, 53 persons were confirmed and 200 received holy communion. . . . .

1 Archives of the Holy Family Church, Auburn.
2 Timon, op. cit., p. 241.
3 Annales de la Propegation de la Foi, XXI, 31; De Courcy-Shea, op. cit., p. 485.

Photo by the courtesy of the
Catholic Union and Times

THE RT. REV. JOHN TIMON, D.D., C.M.

Born in Conewago, Pennsylvania, February 12, 1797.
Ordained Priest in June 1825.
Consecrated Bishop of Buffalo, October 17, 1847.
Died April 16, 1867.

> "On the 26th, the Bishop arrived by private conveyance at Geneva, at 3 P. M. He and Rev. Fathers O'FLAHERTY and SHERIDAN began to hear confessions; at 7 P. M., the BISHOP preached to a large congregation, and in this retreat 200 persons received holy communion and fifty-three were confirmed." [1]

The confirmation at Geneva, took place on Friday, January 28, 1848, and instead of fifty-three as stated by Bishop Timon, fifty-eight were confirmed; twenty-nine boys and twenty-nine girls.[2] Evidently, no record has been preserved of the confirmation class in Seneca Falls.

1 Timon, op. cit., p. 242.
2 Archives of St. Francis de Sales Church, Geneva.

Chapter XI

THE BEGINNINGS OF THE CHURCH IN AURORA

PIONEER CATHOLICS ATTENDED MASS IN AUBURN—SOME OF THEM WENT TO SENECA FALLS—ANDREW AND ANN McGORDON—CHURCH WAS ORGANIZED AT AN EARLY DATE—THE FIRST MASS IN AURORA—THE REV. PATRICK BRADLEY, CELEBRANT—TRADITION OF THE VILLAGE—THE REV. FATHER O'FARRELL, MR. RICHARD SHEA AND THE CHRISTMAS MASS OF 1849—CATHOLICS PRESENT AT THE MASS.

Some years before a priest came regularly to Aurora, the Catholics of the village were accustomed to attend Mass in Auburn, whenever it was possible, and received the ministrations of the Auburn pastor or the priests attending Auburn from time to time. There is evidence that some Catholics at Levanna, in the forties, drove to Seneca Falls to attend Mass,[1] and there is a tradition that some of the Catholics in Aurora, but few however, went at times to Seneca Falls. From 1838 until 1848, Seneca Falls was attended by the pastor of Auburn, and the reason for going there in preference to Auburn, was the boat service on Cayuga Lake, the condition of the roads and the fact that Mass was not celebrated in Auburn every Sunday until at least, the year 1848.[2] Sometimes it was easier to go by passenger boat to Cayuga village or drive there by wagon, and cross Cayuga Lake over the old plank bridge[3] to Seneca Falls, than to drive overland to Auburn.

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1 Reminiscences of the late John Hillman of Levanna, who as coachman for Mr. Grinell, took his servant girls to Seneca Falls when Mass was celebrated there. Levanna is a small village on the lakeside, two miles north of Aurora.

2 Catholic Almanac, 1849.

3 The Cayuga County History and Gazetteer of 1868, gives the following interesting account of the famous plank bridge that once spanned the northern extremity of Cayuga Lake:

"In 1796, a state road was cut through extending from Whites-

There is unfortunately, no record of the coming of the first Catholic to Aurora. The McGordon family was in Aurora, as early as 1834. James McGordon, eldest child of Andrew and Ann McGordon, was born in Aurora, Saturday, October 4, 1834. Andrew and Ann McGordon, both natives of Ireland, were married in Canada, and came to Aurora during the summer of 1834. They were the first Catholics coming to the village, whose descendants still live in the Aurora parish. Andrew McGordon died in Aurora, Tuesday, December 29, 1863, aged sixty-two years, six months and nineteen days. Mrs. McGordon died in the village on Tuesday, March 14, 1881, aged seventy-nine years.

A history published in 1879, speaking of the Catholic church in Aurora, mentions the date of its organization, as 1838. Just what authority was consulted in determining this date, is not mentioned. However, it is believed that the person writing the article, obtained his information from the goodly number of residents, who lived in the village during the intervening period of forty-one years and perhaps longer. The article referred to, says briefly:

> "St. Patrick's Church (Catholic) of Aurora was organized in 1838. The pastor is the Rev. T. A. Hendrick of Union Springs." [1]

While it is possible that the church may have been organized in 1838, even though no certificate of its organization was filed with the Cayuga County clerk, it

town to Geneva, by way of Auburn; and in 1800, the celebrated Cayuga Bridge was built, and the new route speedily became a great highway of emigration westward. The bridge was finished Sept. 4, 1800, by the Manhattan Company. It was one mile and eight rods long, twenty-two feet wide and twenty-two feet between trestles. It was built in eighteen months at a cost of $150,000. The Cayuga Bridge Company consisted of John Harris, Thomas Morris, Wilhelmus Mynderse, Charles Williamson and Joseph Annin, and was incorporated in 1797. The bridge was destroyed in 1808, and was afterwards rebuilt, but in 1857, it was abandoned and now nothing remains but some piles. For many years it was considered one of the greatest public improvements of the State, and was taken as the dividing line between the east and the west."

1 Storke-Smith, op. cit., p. 413.

is evident that Mass was not celebrated in the village before Tuesday, January 26, 1841. This conclusion is based upon the fact that the McGordon boys, James (born October 4, 1834), John, Andrew and Terence were baptized in Aurora, Tuesday, January 26, 1841.[1] Had a priest visited Aurora during the six years prior to the above date, the natural consequence would be, that James at least, would have been baptized. Judging from the custom prevailing among pioneer priests of celebrating Mass and administering the sacraments of penance, baptism and matrimony in the homes of Catholics in the various cities, villages and hamlets they chanced to visit, it seems only reasonable to conclude that Father Bradley, the newly appointed pastor of Auburn, who baptized the McGordon boys, celebrated the first Mass in Aurora, while on his visit to the village, Tuesday morning, January 26, 1841.

Another conclusion we may draw from the above, coupled with a tradition of the village and the account of the Mass of Christmas, 1849, which will follow, is, that the first Mass in the village was celebrated in the home of Andrew and Ann McGordon. The McGordon home at the time, was situated on the east side of Main street, directly across from the Aurora House, now the Way-Side Inn.

A tradition of the village says that priests visited Aurora occasionally during the forties, and celebrated Mass in the homes of Catholics, principally in the home of the McGordons. The priests were very probably the pastors of Auburn, Father Bradley and Father O'Flaherty, who succeeded him in the early fall of 1845.[2] It is a well known fact that Father O'Farrell, who became the first resident pastor of Seneca Falls, about January 1, 1848, and remained there two full years at

1 Archives of the Holy Family Church, Auburn. The following acted as sponsors for the four boys: for James, Patrick Coyle; for John, Thomas Barry; for Andrew, Richard Murphy; for Terence, James Fadden.

2 Archives of the Holy Family Church, Auburn.

least,[1] also celebrated Mass in Aurora during his pastorate.

Mr. Richard Shea, a native of Ireland, who came to Aurora from Owego, New York, April 3, 1849, before his death, which occurred Thursday, July 9, 1903, gave out a written record of the first Mass he attended in Aurora after his arrival.[2] This is the earliest Mass celebrated in Aurora, of which thre is a written record. The Mass was celebrated in the home of Andrew and Ann McGordon. Father O'Farrell, pastor of the church in Seneca Falls, was the celebrant, and the date of the Mass, was Christmas Day, 1849. The offertory collection on that now historic occasion, amounted to nine dollars.

Mr. Shea, in his record, gave the names of those who attended the Mass. It is quite probable however, that this record is incomplete. Mr. Shea did not write it at the time, since he confesses that the list is given "to the best of my memory," and it is a well known fact that there were a number of Catholics in Aurora, in 1849, whose names do not appear on the list. The list of names as written down by him, is as follows:

"John Corrigan
Cornelius Dwyer
Johanna Dwyer
William Gahan
Mrs. William Gahan
William Goslin
Mrs. William Goslin
Patrick Kelley
Mrs. Patrick Kelley
Patrick Kelly
Ann McDonald
Andrew McGordon
Mrs. Andrew McGordon
Alice Meagher
Patrick Reilly
Richard Shea
Mrs. Richard Shea
Richard Tierney
Mrs. Richard Tierney
Patrick Turney"

1 Catholic Almanac, 1848-1850.

2 This record was given by Mr. Shea to the late John E. Tierney. It was kindly given to the author by the latter's daughter, Mrs. Francis Callahan of Auburn.

Chapter XII

THE REV. WILLIAM QUIGLEY

AURORA'S FIRST PASTOR, AND AT THE SAME TIME, THE FIRST RESIDENT PASTOR—HIS ADVENT IN THE PARISH—OPENS BAPTISMAL REGISTRY—TRANSFERRED TO LIMA—DID HE RETURN TO IRELAND?—THE REV. THOMAS O'FLAHERTY, LOCUM TENENS.

The priest having the honor of being the first pastor of Aurora, as well as being the first resident pastor of the village, was the Rev. William Quigley.[1] Father Quigley opened the baptismal registry in Aurora, Easter Sunday, April 20, 1851,[2] which would seem to indicate the assuming of his parochial duties only a short time before. The location of Father Quigley's home in Aurora, unfortunately, remains a matter of conjecture. In the fall of 1852, he was transferred to Lima, Livingston County, where he remained not much later than January 1, 1853.[3]

The story of Father Quigley's life for the most part, seems lost to us. He entered upon his priestly labors in the diocese of Buffalo, when he came to Aurora, in 1851, and withdrew from the diocese in 1853. During this brief period, he walked among those committed to his charge, but where his life was spent before his coming to Aurora and after his departure from Lima, the early records or his now few surviving parishioners cannot tell. One presumption is, he was loaned to the diocese of Buffalo by a bishop in Ireland, and was recalled from his post in Lima, to his native diocese.

After Father Quigley left the Aurora parish, the Catholics were attended by Father O'Flaherty of Auburn, until late in the summer of 1853. While Father

1 Catholic Almanac, 1852; Archives of St. Patrick's Church, Aurora.
2 Archives of St. Patrick's Church, Aurora.
3 Ibid; Catholic Almanac, 1853-1854.

O'Flaherty was *locum tenens,* his assistant, the Rev. Joseph Lennon, also same to Aurora.[1] It is evident from the records left by Father Lennon, that it was found necessary, no doubt, on account of the condition of the roads, for him to reside part of the winter of 1852-1853, in the village of Union Springs. The records are as follows:

"Dec. 20, 1852—

"To Richard Ford for pastor's board, 3 weeks, $3, per week.....$ 9.00

"April 28th 1853—

"Paid Richard McKenna for pastor's board, 4 weeks .....$12.00"[2]

1 Archives of St. Patrick's Church, Aurora.
2 Ibid.

Chapter XIII

THE REV. NICHOLAS BYRNE

THE SECOND PASTOR OF AURORA—LIVED IN THE VILLAGE OF AURORA—NATIVE OF IRELAND—HIS ORDINATION—HIS EARLY APPOINTMENTS—HIS LATER APPOINTMENTS—PURCHASED FIRST CHURCH PROPERTY IN AURORA—COMPLETED ST. MICHAEL'S CHURCH, UNION SPRINGS—HIS APPEARANCE.

In the summer of 1853, the Rev. Nicholas Byrne became the second pastor of Aurora, its mission and the adjoining stations. During his pastorate, he lived in the village of Aurora, in the house now owned and occupied by Frank S. Brightman, where he administered the sacrament of baptism, assisted at marriages and attended to all parochial matters.[1]

The Rev. Nicholas Byrne was a native of Ireland. He was ordained to the priesthood in St. Patrick's Cathedral, Buffalo, New York, in October 1852, by Bishop Timon.[2] His first appointment was that of assistant pastor of Lockport, where he remained about one year. In the summer of 1853, as we have seen, he became pastor of the Catholics in Aurora; St. Michael's Church, Union Springs and the adjacent stations. After leaving the lakeside missions about December 1, 1855, he was pastor of the following places: St. Bridget's Church, Bloomfield, 1856; St. Francis de Sales Church, Geneva, 1857; St. Mary's Church, Medina, 1858; St. Patrick's Church, Owego, 1859-1863; St. Patrick's Church, Java, 1863-1864; Port Byron, 1865; St. James' Church, Weedsport, 1866; St. Bridget's Church,

1 Catholic Almanac, 1854-1855; Archives of St. Patrick's Church, Aurora; Reminiscences of Patrick Martin, Ypsilanti, Michigan and Patrick Hickey, Aurora.

2 De Courcy-Shea, op. cit., p. 559.

Rochester, 1867-1871;[1] St. Michael's Church, Livonia, 1871-1875.[2]

In 1875, Father Byrne left Livonia, and began priestly labors in the diocese of Toronto, Ontario. He was asistant to the Rev. J. Kelly at St. Paul's Church, Toronto, until he was made parish priest in Lesliesville, some time in the year 1877. The last mention is made of him in the records of 1878, while he was at Lesliesville.[3]

While pastor of Aurora, Father Byrne purchased from Thomas Callan, on Monday, February 19, 1855, a house and lot on Dublin Hill, which became the St. Agnes' Church property. He celebrated Mass on Sundays for some time in the Callan house before purchasing it, having rented it for the purposes of an improvised church.

Father Byrne, during his pastorate, completed St. Michael's Church, a frame structure, in the village of Union Springs. It appears from the date of the deed of this church property, that the construction of the church was begun by Father O'Flaherty, early in the summer of 1853.[4] There seems to be no record extant of the dedication of this church, but fortunately, the names of the early Catholics, who paid toward the first subscription for the new building, have been preserved. The subscription list, under date of Monday, December 20, 1852, showing the active members of the parish at that time, contains these forty-three names:

1 The author once asked Father Nelligan if he remembered this Father Nicholas Byrne, who was his boyhood pastor at St. Bridget's Church in Rochester, and he made this reply: "Yes, I remember him very well. He was the priest who sent me home from the church one day, that I might learn how to go to confession."

2 Catholic Almanac, 1852-1866; Catholic Directory, 1867-1876.

3 Sadlier's Catholic Directory, 1877-1878.

4 The deed of the property upon which St. Michael's Church, Union Springs, was erected, bears date of January 17, 1853, and transfers title from "James E. Courtney and wife to John Timon." It was recorded in the Cayuga County Clerk's Office, in Book K, Reservation Deeds, p. 5, January 20, 1853. The purchase price was five hundred dollars. The Courtneys purchased the property from George Howland, February 22, 1851, for the sum of ninety dollars.

Photo by Kraemer

ST. MICHAEL'S MISSION CHURCH, UNION SPRINGS

Attended from Aurora.

"Thomas Boylan
James Brady
John Burns
Patrick Byrne
Richard Byrne
Michael Caffrey
Andrew Clark
James Clark
John Clark
James Coffy
Judith Coffy
Catherine Connor
Lawrence Connor
Lawrence Connor
Patrick Connor
Patrick Connor
John Farrell
Mary Farrell
Mary Fedigan
Peter Fedigan
John Foley
John Foley
Ann Gray
Patrick Gray
Michael Hanlon
Michael Head
Thomas Head
James Lamb
Patrick Maddock
Daniel McCarty
Alice McGill
Lawrence McGrath
Richard McKenna
Thomas McKenna
Margaret McKeon
David Mullen
Ann Murphy
Mary Newcomb
James Reynolds
Thomas Ryan
Phelix Short
Michael Sullivan
Catherine Tierney"[1]

Father Byrne was a man of medium height, rather slight in stature and spoke with a little accent, indicative of the land of his birth. He had the appearance of old age even when in Aurora. The people of his missions were greatly attached to him.[2]

1 Archives of St. Patrick's Church, Aurora.
2 Reminiscences of Patrick Martin, Ypsilanti, Michigan.

Chapter XIV

THE REV. JOHN DONNELLY

THIRD PASTOR OF AURORA — NATIVE OF IRELAND — HIS ORDINATION — HIS APPOINTMENTS IN THE DIOCESE OF BUFFALO — BECOMES PASTOR OF AURORA — LIVED IN UNION SPRINGS—HIS TRAGIC DEATH—HIS OBSEQUIES—HIS GRAVE—FATHER STORY VISITS AURORA.

The third pastor of Aurora, was the Rev. John Donnelly. Father Donnelly was a native of the parish of Cappagh, County Tyrone, Ireland, where he was born about the year 1807. He came to America some time previous to his ordination, and after being prepared for the reception of Holy Orders, was ordained to the priesthood in St. Patrick's Cathedral, Buffalo, New York, Sunday, October 15, 1848, by Bishop Timon. During the two days preceding, he was ordained subdeacon and deacon respectively, by the same prelate.[1]

Father Donnelly's first appointment after ordination, was at St. Patrick's Cathedral, Buffalo. He remained there until transferred to Dansville, as pastor, in 1851. In 1853, he was pastor of St. Raphael's Church, Buffalo. In 1854, he became pastor of Brockport, where he remained until about December 1, 1855, when he became pastor of St. Michael's Church, Union Springs, St. Agnes' Church, Aurora, and the adjacent stations.[2] While pastor of these places, Father Donnelly lived in a small house, located near the mill pond on the main street of Union Springs.

Father Donnelly was not destined to remain long in his new field of labor. The hand of Providence removed him when he had scarcely begun a life which gave promise of being long and fruitful in the Master's

1 Archives of the diocese of Buffalo.
2 Catholic Almanac, 1849-1856; Archives of St. Patrick's Church, Aurora.

service. His tragic death occurred on Saturday afternoon, August 9, 1856, in Rochester, New York, while returning from Buffalo, whither he had gone to purchase vestments for his missions. The *Rochester Daily Democrat* gave the following detailed account of the manner in which death came to him:

> "On Saturday afternoon, about 4 o'clock, as a freight train, drawn by the engine Superior, Wilson engineer, was passing across the bridge into the depot, a man was proceeding in the opposite direction. When he got about one quarter of the distance from the west toward the eastern end of the bridge, on the south side, he stopped, and leaning upon the rail, looked over into the river. The switchman called to him to get out of the way of the engine, and another person hailed him. He looked around, just as the engine reached him, and then turned again toward the river. The engine passed him, leaving about twelve inches space between him and the machine. Three cars passed without striking him; but the fourth was a little wider than the rest, and he was struck upon the shoulder and thrown down. He did not get clear of the cars—cramped up in so small a space, it was almost impossible—and was drawn by some means under the wheels, which passed over his lower limbs, cutting one off at the knee, and the other just above the ankle. The unfortunate man was immediately taken up, and expired shortly after.
>
> "Coroner Stone held an inquest. But one person at the inquest recognized him—Rev. Mr. O'Brien, of St. Patrick's Church. He testified that the deceased was John Donnelly, and he was a Catholic missionary priest, stationed at Springport,[1] Cayuga County, where a sister of his resides. At the time of the accident, he had his vestments under his arm, and probably just returned from Buffalo, and was awaiting a train eastward. He was apparently 45 years of age." [2]

The *Rochester Union* thus explains the tragic death of the early lake-side pastor:

> "From the evidence it appears that the death of the deceased was the result of his own inattention. The probability is that he was engrossed in thought." [3]

Another obituary article, which affords us the consolation of knowing that Father Donnelly received the last sacraments of the church before he expired, is recorded as follows:

1 The name of the township in which the village of Union Springs is located. The name was used in an early day to designate the village of Union Springs, though there was no authority for its usage.
2 Monday, August 11, 1856 (morning edition).
3 August 11, 1856.

"August 9, 1856. At Rochester, N. Y., Rev. John Donnelly, pastor of Springport and other missions in the diocese of Buffalo. He met with an untimely end by being run over by the cars of the Central Rail Road, while standing on the river bridge. He survived the accident only half an hour, during which he received every attention and consolation of the Reverend clergy." [1]

Father Donnelly's obsequies were held in St. Patrick's Church, Rochester, Monday morning, August 11. The following account of the obsequies and the solemn procession to the cemetery is interesting, and recalls a very old Irish custom:

"The funeral of the late John Donnelly, a Catholic priest, of Springport, Cayuga County, who was killed on the Railroad bridge last Saturday, was held at St. Patrick's Church, in accordance with the rites prescribed in the ritual of that church, this morning. At the conclusion of the service, the body was borne to the grave by a body of laymen, who carried the bier alternately. The bearers were dressed in black, and formed a distinct part of a long procession, which was composed as follows:

"Cross bearer, carrying a large wooden crucifix.

Teachers and pupils of the Catholic Academy, dressed in white.

Priests, in their secular dress.

Bearers of the remains, marching two by two, the corpse in front.

Banner of the Benevolent Society, in mourning. Members of the Society.

A long concourse of young men and women followed.

"The procession moved silently through the streets, and accompanied the remains of the unfortunate priest to their last resting place, in the Catholic cemetery. We do not remember to have seen a funeral procession of this kind; and this would have attracted attention only by its singularity, for there was no sound to call people to their doors and windows, to witness the solemn march to the grave." [2]

Father Donnelly's remains were later interred in the new Holy Sepulchre cemetery, Rochester, where they rest in the north-west corner of the plat set aside for the burial of priests. A marble shaft about five feet high, one foot square and surmounted by a cross nearly two feet high, marks the last resting place of Aurora's third pastor. The shaft bears this inscription:

1 Catholic Almanac, 1857.
2 The Rochester Daily Democrat (evening edition), August 11, 1856.

"Sacred to
the memory of the
Rev. John Donnelly
Born
in the parish of Cappagh
Tyrone Co. Ireland.
He was killed by the
R. R. cars on the Genesee
river bridge, in the
city of Rochester
Aug. 9, 1856.
In the 50th year
of his age.
At the time of his death, he
was pastor of Springport,
Cayuga County and other missions
Requiescat in pace."

Immediately following Father Donnelly's death, Aurora was visited on one Sunday by the Rev. Richard Story. Father Story, who was ordained by Bishop Timon, September 9, 1855,[1] was a vigorous young priest. He had a fine appearance, was courteous and affable and completely captivated the hearts of the Aurora Catholics, who wished to have him remain as their pastor. He was doing missionary work at the time, and soon left Aurora to visit the stations of southern Cayuga County before returning to Buffalo.[2] Father Story died in Brockport, New York, December 12, 1914,[3] after being pastor of the Church of the Nativity of the Blessed Virgin in that village for more than a half century.

Following the pastorates of the early priests of Aurora, the village was generally visited for a Sunday or two by whatever priest Bishop Timon had at his disposal.[4] Father Story is the only one of these priests whose name comes down to us.

1 The Catholic Journal (historical edition), p. 191, Rochester, 1914.
2 Reminiscences of Patrick Martin, Ypsilanti, Michgan.
3 Official Catholic Directory, 1915.
4 Reminiscences of Patrick Martin, ut supra.

Chapter XV

THE REV. JOHN TOUHY

FOURTH PASTOR OF AURORA — SUCCEEDED FATHER DONNELLY—BORN IN COUNTY CLARE, IRELAND—EDUCATED FOR THE PRIESTHOOD AT COLLÈGE DES IRLANDAIS IN PARIS—LABORED IN THE DIOCESE OF KILLALOE—CAME TO AMERICA IN 1849—HIS APPOINTMENTS IN THE DIOCESE OF BUFFALO—HE SUFFERED A PARALYTIC STROKE—RELINQUISHES HIS PASTORATE—LIVED IN ITHACA AND BUFFALO—HIS DEATH—HIS OBSEQUIES—WHILE PASTOR OF AURORA, REMODELED AND ENLARGED ST. AGNES' CHURCH —HIS EXTENSIVE TERRITORY—HIS MISSION TOURS—HIS HORSE TRADING—EARLY MARRIAGES—ROUTINE OF THE MISSIONS.

The fourth pastor of Aurora, the Rev. John Touhy, who succeeded Father Donnelly, was born in County Clare, Ireland, in 1810.[1] There seems to be no available information regarding the town of his birth, his family and his early education. He entered Collège des Irlandais in Paris, France, October 12, 1835, where he pursued his studies for the priesthood, as a student of the diocese of Killaloe, Ireland.[2] On May 25, 1839, he was ordained subdeacon, and on December 21, 1839, was ordained deacon. After completing his theological studies, he was ordained to the priesthood for the diocese of Killaloe, in the Church of St. Sulpice, Paris, Saturday, June 13, 1840, by Monsignor Bonamie, Titular Archbishop of Calcedon and Supérieur Général des Congregation des Sacres Cœurs (Picpus).[3] Early in 1849, he came to America and affiliated himself with the newly formed diocese of Buffalo.[4]

Father Touhy's first appointment in his new diocese, was that of pastor of Palmyra, Macedon, Lyons, Clyde

1 Sadlier's Catholic Directory, 1876.
2 Archives Collège des Irlandais, Paris, France.
3 Official Register of Ordinations, archives of the archdiocese of Paris.
4 Catholic Almanac, 1850.

and Lickville in Wayne County, where he ministered to the scattered Catholics during the years 1849-1853. From 1853-1856, he was pastor of Greenwood, Steuben County. While pastor of Greenwood, he erected St. John's Church, the first Catholic church in Andover, Allegany County.[1] In August 1856, he was sent to Union Springs, as pastor of St. Michael's Church, the mission of St. Agnes in Aurora and the adjacent stations. About January 1, 1864, he was transferred to St. Mary's Church, Rochester, to assist the Very Rev. James M. Early. The following year, he was appointed pastor of the church in Lewiston, Niagara County, and remained there until 1868.[2]

While performing his duties at Lewiston, Father Touhy suffered a paralytic stroke, which left him partially paralyzed. He was obliged to relinquish his pastorate, and for a time, lived with his nephew, the Rev. James Touhy, in Ithaca. Later, he took up his abode in Buffalo, where he was able to celebrate Mass in one of the convent chapels.[3]

Death came to this early pastor of Aurora, on Sunday, January 24, 1875, at the Hospital of the Sisters of Charity in Buffalo. His obsequies were held in St. Joseph's Cathedral, Buffalo, Tuesday, January 26, 1875, at nine o'clock, following which, interment was made in the Catholic cemetery at Lackawanna, a suburb of Buffalo. The Rev. E. Kelly was celebrant of the Solemn Mass of Requiem, the Rev. E. Quigley was deacon, the Rev. John Donohoe was subdeacon and the Rev. P. A. Maloy was master of ceremonies. In the absence of Bishop Ryan, the final absolution was given by the Very Rev. William Gleeson, who also delivered the eulogy.[4] A newspaper of the time, commenting upon the eulogy by Father Gleeson, said in part:

1 Letters of Mrs. S. T. McCormick, Andover, New York, 1923.
2 Catholic Almanac, 1850-1865; Catholic Directory, 1866-1869.
3 Letters of Mrs. S. T. McCormick, Andover, New York, 1923.
4 Catholic Union, Buffalo, New York, January 27, 1875.

THE REV. JOHN TOUHY

The fourth pastor of Aurora.

> "He reviewed briefly Father Touhy's life in Ireland and in this country, and dwelt at considerable length on the high order of talents for which the deceased was distinguished, as well as the untiring zeal with which he labored for the welfare of those committed to his charge. Very few present failed to perceive the emotion with which he portrayed the character of him who had been for so many years the companion of his labors." [1]

The same editorial paid the following tribute to the memory of the deceased:

> "Father Touhy was a priest of a high order of intellectual attainments. He will long be held by the priests and people of the diocese of Buffalo in affectionate remembrance, and we may reasonably hope that departing from earth in the autumn of his days, he is gone to receive from the Master in whose vineyard he labored so long, an abundant recompense." [2]

While pastor of Aurora, Father Touhy remodeled St. Agnes' Church, enlarged it to twice its original size and did much to stabilize the little congregation.[3] He was pastor of Aurora, when Aurora and Union Springs possessed the only Catholic churches in southern Cayuga County. He looked after the spiritual welfare of the Catholics in the townships of Aurelius, Springport, Ledyard, Scipio, Venice and Genoa. Except when in Aurora and Union Springs, he celebrated Mass in Catholic homes which were designated as stations. He had one station in Cayuga, one in West Scipio, one in East Scipio, one in West Genoa and one in East Genoa.[4]

When Father Touhy first came to Aurora, he had the appearance of an old man, although at the time, he was but forty-six years of age. The rigor of his work in Ireland and on the missions in the diocese of Buffalo, evidently had a telling effect upon him. He had little means to work with, but did his work well and faithfully under every trying condition. He understood his people perfectly, and like the good pastor that he was, rejoiced with them in their good fortunes and soothed them in the hour of affliction.

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1 Catholic Union, Buffalo, January 27, 1875.
2 Ibid.
3 Archives of St. Patrick's Church, Aurora.
4 Reminiscences of John Heffernan, Sr., Aurora.

Father Touhy generally made a tour of his stations every four or five weeks. He drove an old horse, hitched to a primitive wagon, and would often stop on a journey, to trade his "steed" for one he thought was more suitable. It was always a question whether or not he benefited himself by a bargain. When he arrived at a station, the children there and those near by, would start out on foot and notify the Catholics in the surrounding territory, of his arrival. In the evening, the people would come for confession, bring their babies for baptism, and if there were any marriages to take place, these would be taken care of also.[1]

In the case of a marriage at a station, the couples approached the officiating clergyman without the assistance of a wedding march. The bride and groom were usually clad in their finest apparel—the bride dressed in the latest calicos, with new calf skin shoes, and the groom wearing a new home-made suit and leather boots, fresh from the bootmaker.[2]

A witness at one of the station marriages, relates this incident, which is somewhat amusing in the light of twentieth century ceremonies: A couple came late one afternoon for a marriage ceremony, and when arrangements were made, a brass ring was handed the pastor, which was so badly bent that it was impossible for the girl to slip it over her finger. What was the poor pastor to do? He met the situation by taking a spindle from a wooden chair, and with a hammer drove the ring down over it, then with a few gentle taps, it was ready for use. After this little delay, the parties stood before the priest in the spacious kitchen of the station, and became husband and wife.[3]

Father Touhy, when visiting the stations, often heard confession far into the night, and in the morning, all would come to attend Mass. The catechism class,

1 Reminiscences of John Heffernan, Sr., Aurora.
2 Ibid.
3 Ibid.

even in that early day, looked upon as a very necessary institution, was held immediately after Mass, during which the good pastor took each child by the hand and taught him or her individually.[1]

1 Reminiscences of John Heffernan, Sr., Aurora.

Chapter XVI

FIRST CHURCH PROPERTY IN AURORA

RECORD OF PURCHASE — STATEMENT OF PAYMENTS — CHURCH BUILDING REMODELED—TOTAL COST OF CHURCH PROPERTY—"THE OLD CHURCH ON THE HILL"—THE FIRST PARISH SUBSCRIPTION—THE SUBSCRIBERS.

The hopes of the Catholics attending Mass in Aurora, of having a permanent place of worship, were realized during the pastorate of Father Byrne, in 1855. A house and lot on Dublin Hill, located where the west tier of horse sheds now stand, which evidently had been rented at least a year and used for the purposes of an improvised church, was purchased. The following is a record of the purchase:

> "A house and lot bought of Thomas Callan in Aurora, Cayuga County, New York, for a Catholic Church, February 19, 1855. By the approbation of the Rev. Mr. Byrne and the congregation. The committee of the church made a contract with Thomas Callan to pay him six hundred dollars for the said house and lot of which seventy-five were due him for rent. The committee who bought the house and lot and signed the articles of agreement were Daniel Dwyer, Thomas Scully, Patrick Riley, Richard Tierney, Patrick Kelly, Christopher Doyle agreeing to make payments as following: One hundred and eighty dollars down the 19th day of February, 1855, and to pay one hundred and five dollars each and every year hereafter until the whole sum due is paid with interest." [1]

The statement of payments made on this property is interesting. It furnishes us with somewhat of an appreciation of the financial standing of the early worshippers, and the consequent slender means at the disposal of the pastors, to meet the parish obligations. Nevertheless, the faith and devotion that prompted the sacrifices made

1 Archives of St. Patrick's Church, Aurora. Thomas Callan purchased this property from Eleazer Burnham and wife in 1851, for the sum of one hundred and ninety dollars. The deed transferring title to Thomas Callan was dated December 8, 1851, and was recorded in the Cayuga County Clerk's Office, June 14, 1852, in Book 83, p. 515.

by these good people in giving their mite, and the trials endured by their faithful shepherds, are responsible for the presence of a church in Aurora to-day. The statement follows.[1]

"First payment, February 19, 1855.....$180.
September 3,..... 30.
October 19,..... 18.
November 5,..... 51.
February 5, 1856,..... 10.
October 20,..... 45.
November 10,..... 40.
December 8,..... 33.
January 19, 1857,..... 5.
February 16,..... 3.
July 4,..... 19.
August 1,..... 36.
August 29,..... 19.
September 19,..... 17.
February 13, 1858,..... 45.
September 21,..... 30.
February 7, 1859,..... 82.

Whole amount paid to Thomas Callan.....$663.

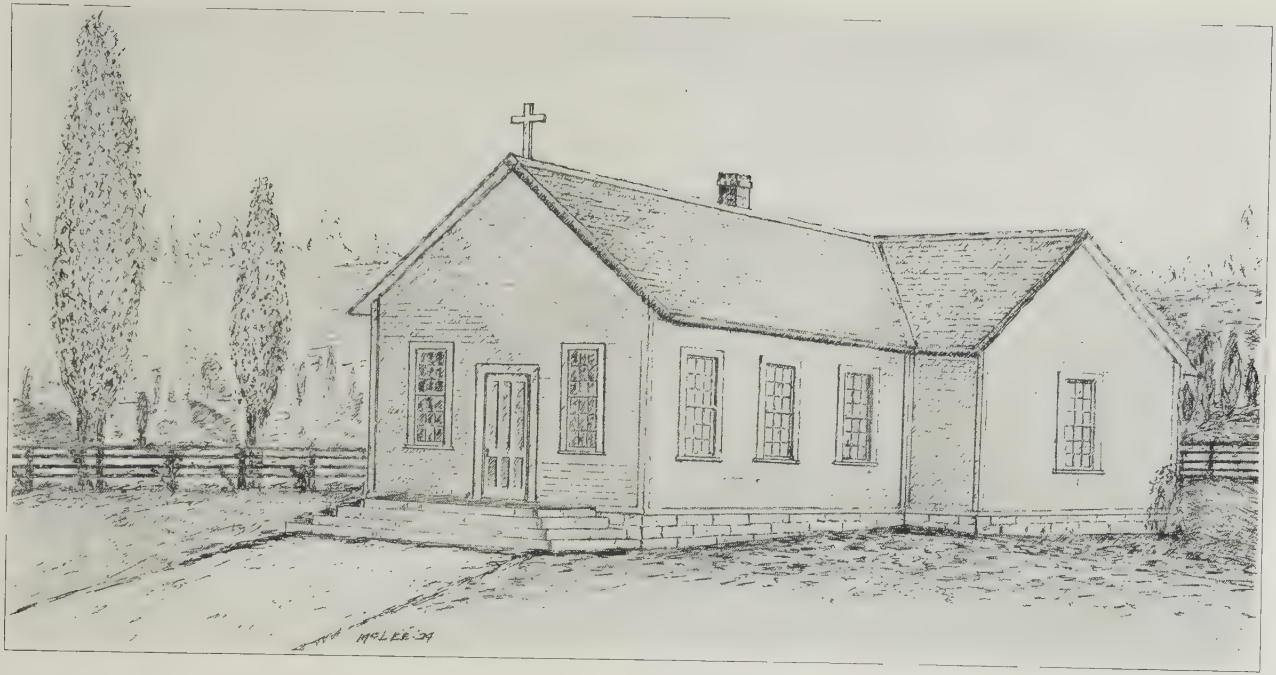
Amount paid by collection and cent collection.....$485.
Paid by donation, parties..... 158.
By Rev. Mr. Touhy..... 20.

Which clears Thomas Callan's principal & interest...$663."

It soon became evident that the improvised church building, known as St. Agnes' Church since its purchase, February 19, 1855, was inadequate to meet the demands of the growing congregation. Consequently, a collection was taken up by Father Touhy, Sunday, September 16, 1860, to cover the cost of remodeling and enlarging the building. In the following month of October, this work was accordingly done. The old building was moved back a short distance, turned so one gable faced the street, remodeled and had a cross section equal in size to itself, added to the rear. The sum of four hundred sixty-three dollars and twenty-eight cents was expended in making these improvements.[2]

From these items, it will be seen that St. Agnes'

1 Archives of St. Patrick's Church, Aurora.
2 Ibid.



ST. AGNES' CHURCH

The first Catholic Church in Aurora.

Church, the first Catholic church in Aurora, complete in every detail, including the lot on which it stood, meant an outlay of one thousand, one hundred twenty-six dollars and twenty-eight cents on the part of the congregation. This outlay includes the seventy-five dollars due for rent.

An incident deserving of something more than passing notice in connection with the remodeling of St. Agnes' Church, and one still fresh in the minds of some of the older Catholics of Aurora, indicative of the simplicity, the sincerity and the sublimity of the faith of the early parishioners, took place when the cross was erected over St. Agnes' Church. This last stroke of the workmen was left until the congregation was present, and when the symbol of man's redemption was placed on high for the first time in Aurora, the members of the congregation, with moistened eyes, cheered and shouted in exultation. All nature too, seemed pleased with the completion of God's temple, humble though that temple was, for the autumn morning was one of God's fairest, and the very hills and ravines to the east and the north and the south reverberated the cheers and shouts of exultation coming to them from the happy group at St. Agnes' Church.[1]

The following stanzas by a poet-priest of the south, may by application, be used to express the love and veneration the early worshippers had for the humble church on Dublin Hill:

THE OLD CHURCH ON THE HILL

"The listless current of my thoughts,
So wont to wander slow,
And shimmering through fair Lotus-lands,
Now glides in deeper flow;
And swifter, straighter speeds to thee,
Thou haven safe and still,
Of tempest-tossed and weary souls,
Old Church upon the hill.

1 Reminiscences of Lawrence Hickey, Aurora, et al.

"No Raphael's genius put a soul
In thy old lifeless walls.
No Angelo gave grace to thee;
But skies beam, starlight falls,
Kind breezes woo—all lovingly;
Glad birds their tributes thrill,
And angels hover over thee,
Old Church upon the Hill.

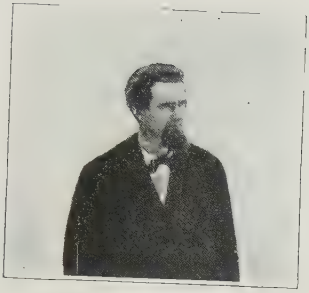
"Fond hearts can paint where art has not,
And Beauty's spell infuse;
And ours have colored thee, old Church,
In rarest, fairest hues;
And these young hearts grown staid with years
With thoughts of thee will thrill—
We love thee still through smiles and tears,
Old Church upon the Hill."

Kalakora.[1]

The purchase of property in Aurora, for a Catholic church, was anticipated as early as January 1853, when the Aurora station was temporarily in charge of Father O'Flaherty. A subscription to raise funds for this purpose was begun, January 24, 1853, and continued on after the property was purchased, up to February 7, 1859, when the necessary amount was realized. The subscription list includes the following names:

"Garret Barry
Thomas Barry
Hety Brennan
James Brennan
Mary Brennan
James Britt
Jeremiah Burke
Michael Burns
Jane Byrne
Michael Caffrey
Catherine Callan
Dennis Callan
Michael Callan
Thomas Callan
Thomas Camp
Bridget Carroll
Ann Clark
Garret Cotter

1 Kalakora was the nom-de-plume of the late Rt. Rev. Msgr. P. L. Duffy, LL.D., Litt.D., of Charleston, South Carolina. The stanzas are the first, third and fourth stanzas of the poem "The Old Church on the Hill," published in 1878. The church apostrophized by the ode, was the famous Mt. St. Mary's College Church on the foothills of the Blue Ridge Mountains, near Emmitsburg, Maryland. The church, razed by fire on the evening of July 4, 1913, was erected by the pioneer missionary, Father John Dubois, in 1808. It was the scene of Father Dubois' labors until he became the third Bishop of New York, as well as those of the saintly Father Simon Gabriel Bruté, who became the first Bishop of Vincennes.



RICHARD MURPHY

MARTIN MALONEY, SR.

The first Trustees of St. Agnes' Church and also of St. Patrick's Church, Aurora

James Cotter
William Cotter
Ann Cullen
Catherine Cullen
John Dailey
Owen Dailey
Timothy Dailey
John Day
John Delaney
Ellen Devine
Mary Devine
Dennis Donovan
Christopher Doyle
Teresa Duffy
Cornelius Dwyer
Daniel Dwyer
Johanna Dwyer
Patrick Fallon
Dennis Fitzgerald
John Flanagan
Catherine Flannery
Ann Gaffney
Catherine Gleason
James Gleason
William Goslin
Martin Gray
Maurice Haley
Catherine Hanlon
Andrew Heffernan
Thomas Heffernan
Ann Hennessy
James Hickey
Lawrence Hickey
Patrick Hickey
Thomas Hickey
Catherine Horagan
Catherine Keefe
Andrew Kelly
Patrick Kelley
Ellen Lynch
John Lynch
Margaret Lynch
Owen Lynch
Philip Lynch
Mary Ann Mahaney
Martin Maloney
Lawrence Martin
Patrick Martin
John Matthews
Julia McCarty
Michael McCarty
Ann McDonald
Peter McDonald
Andrew McGordon
Mrs. Andrew McGordon
Catherine McKernan
James McLaughlin
Miss Meagher
Bridget Melody
Patrick Melody
Bridget Murphy
Ellen Murphy
Richard Murphy
Bridget Newcomb
Matthew Newcomb
Catherine O'Brien
Ellen O'Brien
Bridget Otis
Patrick Rahaley
Bernard Reilly
Edward Reilly
Patrick Reilly
Edward Ring
Eliza Rogers
Bridget Scully
Thomas Scully
John Shaw
Richard Shea
Margaret Smith
Margaret Stafford
Mary Stafford
Patrick Stafford
Thomas Stafford
Thomas Stafford
Richard Tierney
Mrs. Tierney
James Tinen
Patrick Turney"[1]

1 Archives of St. Patrick's Church, Aurora.

Chapter XVII

EARLY MEANS OF RAISING REVENUE FOR CHURCH EXPENSES

MEN AND GIRLS MAKE QUARTERLY OFFERINGS—PASTOR RECEIVED FOUR HUNDRED AND SIXTEEN DOLLARS ANNUALLY—LIST OF MEN—LIST OF GIRLS—PEWS FIRST RENTED IN 1861—FIRST PEW HOLDERS.

Beginning with the last quarter (three months) of the year 1856, to be exact, Sunday, September 21, 1856, Father Touhy inaugurated a scheme whereby, in the words of the Apostle to the Gentiles, he might be able to "live by the gospel." A certain number of men were to pay one dollar per quarter towards the pastor's salary, and a certain number of girls were to pay fifty cents each quarter for the same purpose. The plan worked out well, and the offerings were continued until the church property was free from debt, two and one-half years (ten quarters) later.

The offerings made it possible for the pastor to receive compensation for his services, at the rate of four hundred sixteen dollars annually.

The two lists of names of those making the quarterly offerings and the subscription list beginning January 24, 1853, and ending February 7, 1859, which will be seen in another chapter, contain the names of pioneer Catholics who may in truth, be considered the founders of the Catholic church in Aurora. The two lists of names referred to above, are as follows:

"Names of men who are to pay $1.00 a quarter for a collection for the Rev. Mr. Touhy commencing Sept. 21, 1856.

"Garret Barry
Thomas Barry
James Berney
Patrick Brennan
James Britt
Jeremiah Burke
Michael Burns
John Byrne
Michael Byrne
Patrick Byrne
Daniel Callan
Thomas Callan

John Chesser
Garret Cotter
James Cotter
William Cotter
James Cruse
Owen Dailey
Timothy Dailey
John Day
Edward Dempsey
Dennis Donovan
Christopher Doyle
Garret Doyle
Jeremiah Doyle
William Doyle
Cornelius Dwyer
Daniel Dwyer
Daniel Fallon
Dennis Fitzgerald
John Flanagan
John Fox
James Gleason
William Goslin
Martin Gray
Andrew Heffernan
James Heffernan
John Hellen
James Hickey
Lawrence Hickey
Patrick Hickey
Andrew Kelly
Patrick Kelly
Patrick Kinsella
John Lynch
Owen Lynch
Philip Lynch
John Mahaney
Martin Maloney
Lawrence Martin
Peter McDonald
Hugh McGrath
Patrick Melody
Joseph Morgan
John Mullally
Richard Murphy
Christopher Neill
James Neville
Francis Newcomb
Matthew Newcomb
John Nolan
Daniel O'Herron
John Rahaly
Matthew Rahaly
Patrick Rahaly
Bernard Reilly
Edward Reilly
William Ring
John Rogers
John Scully
Thomas Scully
William Scully
John Shaw
John Shea
Patrick Stafford
Thomas Stafford
Thomas Stafford
Patrick Tierney
Richard Tierney
Thomas Tierney
Patrick Turney"[1]

"Girls who are to pay the priest ½ dollar a quarter. Commecning Sept. 21, 1856.

"Hety Brennan
Mary Brennan
Ann Byrne
Jane Byrne
Bridget Carroll
Ann Clark
Mary Cotter
Catherine Coughlin
Ann Cullen
Catherine Cullen
Ellen Devine
Mary Devine
Mary Downan
Charlotte Doyle
Johanna Dwyer
Ann Gaffney
Catherine Hanlon
Mary Hanlon
Catherine Heffernan
Catherine Hickey
Catherine Horagan
Catherine Keefe
Mrs. Kinsella
Ellen Lynch
Mrs. Lynch
Mary A. Mahaney
Julia McCarty
Mrs. A. McGordon
Catherine McKernan
Bridget Melody
Ellen Murphy
Catherine Nevins
Margaret Nevins
Anna Newcomb
Mary Newcomb
Catherine O'Brien

1 Archives of St. Patrick's Church, Aurora.

Ellen O'Brien
Mrs. Eliza O'Brien
Bridget Otis
Mrs. Powers
Eliza Rogers
Margaret Smith
Margaret Stafford
Ellen Tierney
Mary Tighe"[1]

The renting of pews in St. Agnes' Church as a means of increasing the church revenue, was first put into practice on April 1, 1861. The following is a list of the pew holders whose names appear on the parish records between the above date and December 31, 1864:

"Garret Barry
Michael Barry
Thomas Barry
Thomas Barry, Jr.
Charles Beggs
Anna Brady
James Breen
James Britt
Thomas Brophy
James Buggy
Jeremiah Burke
Michael Burns
Jane Byrne
Patrick Byrne
Michael Caffrey
Cornelius Cahalan
Mary Campbell
Michael Cannon
Ann Clark
Ellen Clune
Mary Clune
John Coiley
Mary Collins
Mary Condon
Catherine Considine
John Considine
Garret Cotter
James Cotter
William Cotter
Cornelius Coughlin
Daniel Coughlin
James Cruse
Ellen Cullen
John Cunningham
Owen Cunningham
Thomas Cunningham
John Dailey
Owen Dailey
Timothy Dailey
John Day
Patrick Day
Edward Dempsey
Edward Devine
Christopher Dillon
Michael Dillon
John Donahue
Cornelius Donovan
Dennis Donovan
Michael Donovan
Catherine Dunnigan
Anna Dowling
Cornelius Dwyer
Daniel Dwyer
Dennis Fitzgerald
Thomas Fitzpatrick
John Flanagan
Bridget Foley
Mary Foley
John Fox
Ann Gaffney
John Gaffney
James Gleason
William Goslin
Patrick Grace
Margaret Gray
Martin Gray
Thomas Gray
John Hanavin
James Heffernan
James Hickey
Lawrence Hickey
Michael Hickey
Patrick Hickey
Thomas Hickey
Bridget Hurley
Cornelius Hurley
Julia Hurley
Charles Hyland
John Kanalley
Mrs. William Kavanaugh
Peter Keenan
Peter Keerning
Philip Kehoe
Jane Kelly

1 Archives of St. Patrick's Church, Aurora.

Patrick Kelly
Mary Ann Kerney
Bridget Lacey
Martin Lacey
Michael Lamb
Ellen Lynch
James Lynch
John Lynch
Margaret Lynch
Mary Lynch
Owen Lynch
Ellen Lyons
John Madden
Martin Maloney
Lawrence Martin
Patrick Martin
Margaret McCann
Daniel McCarthy
John McCormick
Mrs. Andrew McGordon
Margaret Means
Patrick Melody
Mary Ann Monahan
Ann Moore
Catherine Moore
Joseph Morgan
Anthony Mullally
Richard Mullally
Mary Murphy
Richard Murphy
Bridget Nevins
Catherine Nevins
James Nevins
Anna Newcomb
Mary Newcomb
Rose Newcomb
Andrew Nolan
John Nolan
Mrs. Eliza O'Brien
Ellen O'Brien
Bridget O'Donnell
Maurice O'Herron
Matthew O'Neill
Catherine Owens
James Owens
Mary Owens
Mary Parks
Bridget Reilly
William Ring
Mrs. Roach
James Ryan
Bridget Scully
Thomas Scully
Bridget Shaw
John Shaw
John Shaw, Jr.
John Shea
Richard Shea
Agnes Shields
Florence Sullivan
Mrs. James Tate
Ellen Tierney
Mary Tierney
Mrs. Tierney
Patrick Tierney
Richard Tierney
Thomas Tierney
Eliza Tighe
Hugh Tighe
James Tinen
Mrs. Trumbell
Patrick Turney
Elizabeth Warren
Ann Wheeler"[1]

1 Archives of St. Patrick's Church, Aurora.

Chapter XVIII

THE WAR OF THE REBELLION

THE GALLANT FIFTY-SIX WHO WENT TO WAR FROM ST. AGNES' PARISH—TEN OF THIS NUMBER DID NOT RETURN.

When the Civil War, which had been threatening for some time, became inevitable, in 1861, Abraham Lincoln, President of the United States, issued a call for men to come to arms and defend the Union's integrity. St. Agnes' parish in Aurora, which then embraced the present parishes of Scipio, King Ferry and Genoa, heeded the call of the great Emancipator by generously sending to the front, fifty-six of her sons. Of these young men, the records of whose achievements are now chiseled in deep letters in the rock of American history, we may say, in the words of John Boyle O'Reilly:

"Bright honors be theirs who for honor were fearless."

The names of the gallant fifty-six, who answered the call, are as follows:

In the 1st Battery New York Artillery (Cowan's Battery)—

James A. Gray
Daniel McGordon
Peter Mullally
Christopher Neill
James Neville

In the 75th Regiment New York Volunteers (Mustered November 26, 1861)—

Patrick Blunt
Daniel Burns
Jeremiah Coughlin
Thomas Grant
James McKellop
Patrick McMahon
Daniel Meagher

In the 9th Regiment New York Heavy Artillery—

Thomas Burke
Daniel Donahue
Michael Doyle
Francis Flynn
James Hartnett
Patrick Lavin
John Muldoon
Cornelius Sullivan

In the 160th Infantry—

Patrick Conlin

In the 111th Infantry—

John Britt
Jeremiah Collins
Bartholomew Donahue
William Goslin
Thomas Gray
Joseph V. Kelly
Patrick Kelly
Hugh McLaughlin
Anthony Mullally
Edward J. Riley

In the 3rd New York Light Artillery—

Patrick Barry
Patrick Day
Christopher Dillon
John Fallon
Patrick Fallon
James Gleason
Robert Gleason
Patrick Hickey
Thomas Hickey
David McDonald
Michael McGraw
Edward Murphy
Daniel O'Herron
James Redmond
Michael Scollins
John Shehan
Richard Tierney
Thomas Tierney

In the Navy—

Bartholomew Coughlin

The assignment of the following cannot be ascertained—

Edward Devine
John Doyle
Patrick Grace
Andrew Kelly
John Madden
Andrew Nolan

When the war was over, ten of the above number were sleeping beneath the sweet, blooming magnolias of the sunny south. They had made the supreme sacrifice, some meeting death at the cannon's mouth, and others dying from the effects of exposure and the ravages of shot and shell. With the greatest reverence and honor to their memory, their names are here inscribed:

Patrick Barry
Patrick Blunt, killed in action, June 14, 1863
Patrick Conlin
Bartholomew Donahue, killed in action, July 3, 1863
Thomas Grant, died in New Orleans, Louisiana, just after receiving a furlough to visit his home
James A. Gray, killed in action, July 3, 1863
James Redmond
Edward J. Riley, died July 4, 1863
Cornelius Sullivan, died March 13, 1865
Richard Tierney, died in New York City

"You marble Minstrel's voiceless stone
In deathless songs shall tell,
When many a vanquished age hath flown
The story how ye fell;
Nor wreck, nor change, nor winter's blight,
Nor Time's remorseless doom,
Shall dim one ray of holy light
That gilds your glorious tomb."

Theodore O'Hara

Chapter XIX

THE REV. BERNARD McCOOL

THE FIFTH PASTOR OF AURORA—BORN IN CORVISH, COUNTY DONEGAL, IRELAND—CAME TO AMERICA IN 1848—STUDIED AT ST. JOHN'S COLLEGE, FORDHAM, ALSO IN BUFFALO—ORDAINED IN BUFFALO—HIS APPOINTMENTS IN THE DIOCESES OF BUFFALO AND ROCHESTER—WAS A BUILDER OF CHURCHES AND SCHOOLS—ERECTED CHURHES IN ITHACA, SCIPIO, KING FERRY AND CAYUGA—PURCHASED LAND UPON WHICH ST. PATRICK'S CHURCH, AURORA, WAS ERECTED—BECAME PASTOR OF ST. PATRICK'S CHURCH IN SENECA FALLS—BUILT RESIDENCE AND SCHOOL IN SENECA FALLS—HIS SILVER JUBILEE—THE JUBILEE MASS—GIFTS FROM PRIESTS—THE EVENING PROGRAMME—GIFTS FROM HIS PARISHIONERS—HIS LAST ILLNESS—HIS DEATH—HIS OBSEQUIES—PRIESTS PRESENT—HIS CHARACTER.

The fifth pastor of Aurora, was the Rev. Bernard McCool, who succeeded Father Touhy about January 1, 1864. Father McCool was born in the town of Corvish, County Donegal, Ireland, in September 1826. He came to America in 1848, landing at Boston. After his arrival in America, he entered St. John's College, Fordham, New York, and subsequently, a college in Buffalo, where he completed his studies for the priesthood. He was ordained to the priesthood in St. Patrick's Cathedral, Buffalo, New York, Monday, November 7, 1853, by Bishop Timon.[1]

After ordination, Father McCool was appointed assistant rector of St. Patrick's Cathedral, Buffalo. He remained there about one year, and was then made pastor of the church in Java and the mission of China in Wyoming County, where he remained until 1858. After leaving Java, he was pastor of Mt. Morris for a time, and was then transferred to Ithaca, where it is claimed

1 The Seneca Falls Reveille, November 8, 1878; ibid, February 14, 1879; De Courcy-Shea, op. cit., p. 559.

that he erected the first Catholic church in that town.[1] From Ithaca, he attended the missions of Trumansburg and McLean. Father McCool remained in Ithaca until about January 1, 1864, when he received his appointment as pastor of St. Michael's Church, Union Springs, St. Agnes' Church, Aurora, and the stations in the townships of Aurelius, Scipio and Genoa.

Father McCool became pastor of these Cayuga County missions, at a time when the erection of several churches, to take the place of stations, became a necessity. He possessed the qualifications of a builder in a marked degree, and during his pastorate, brought the work of building churches to a successful conclusion.

In 1867, this early pastor erected St. Bernard's Church in Scipio. Late in the fall of 1866, he purchased part of an acre of land for a consideration of one hundred dollars,[2] and in the following spring, the work of construction was begun. The church, a frame structure of plain architecture, thirty-two by forty-five feet, which now forms the main body of the present church, was finished in the fall and was dedicated on Sunday morning, October 13, 1867. An Auburn newspaper of the issue of Wednesday, October 9, 1867, gives the following notice of the ceremonies of dedication:

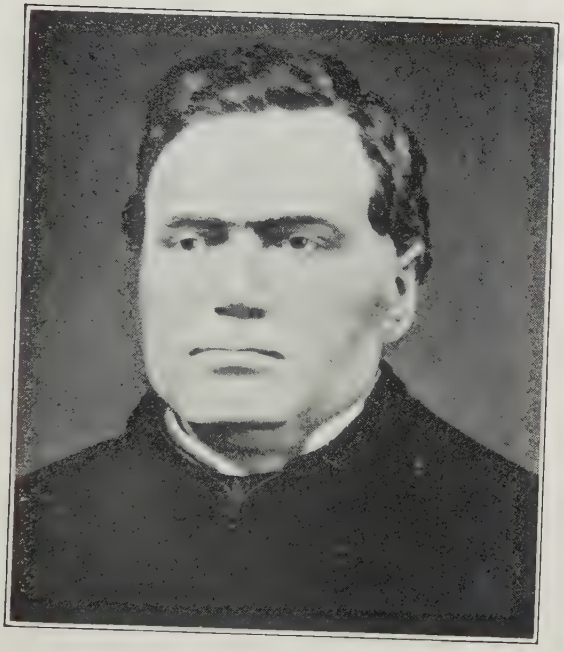
> "The new Roman Catholic Church at Scipio Center will be dedicated next Sunday, the 13th inst., at eleven o'clock, by the very Rev. William Gleeson, Administrator of this diocese. Some other Rev. gentlemen will also assist at the sacred ceremonies. Very Rev. Michael Creedon, formerly of this city, will preach the dedication sermon."[3]

1 The Catholic Journal, Historical Edition, p. 167, Rochester, 1914.

2 The deed of this property transferring title from "Valson Smith and Rachel, his wife, to Bernard McCool," bears date of November 7, 1866, and it was recorded in the Cayuga County Clerk's Office, December 19, 1866, in Book 115, p. 596.

The lot east of St. Bernard's Church and the cemetery lot back of the church were also purchased by Father McCool from the same parties, for a consideration of three hundred eight-two dollars and fifty cents. The deed of this property transferring title from "Valson Smith and Rachel, his wife, to Bernard McCool," bears date of April 1, 1870, and it was recorded in the Cayuga County Clerk's Office, August 29, 1870, in Book 128, p. 142.

3 Auburn Daily Advertiser.



THE REV. BERNARD McCOOL

The fifth pastor of Aurora.

The first subscription at Scipio, under date of Sunday, May 13, 1866, giving the "names of those who subscribed for church," contains the names of the following persons with their respective contributions:

"James Blunt	$10	Patrick Lavin	15
Peter Blunt	10	Bernard Lynch	$10
Mrs. William Bowness	10	Ellen Lynch	5
Michael Boylan	10	Mrs. Margaret Curtin Lynch	5
Michael Bresnihan	10	Philip Lynch	10
Patrick Bryan	10	James McCarthy	10
Thomas Burke	15	James McCormick	10
Richard Burns	10	Bernard McManus	5
Patrick Campbell	10	Joseph Morgan	10
Jeremiah Collins	10	John Muldoon	10
Edward Connell	10	Michael Muldoon	10
Thomas Connor	10	John Mullally	10
William Conron	10	Patrick Mullally	10
William Cotter	10	Edward Murphy	10
Jeremiah Coughlin	10	John Murphy	10
Mrs. Crawford	5	John Murphy	5
Daniel Dailey	10	William Murphy	10
Owen Dailey	10	Andrew Neville	15
Thomas Devereux	5	Anna Neville	5
Dennis Donovan	10	Daniel O'Herron	10
Mrs. Jane Doyle	10	Bartholomew O'Toole	15
Michael Dunn	7	Patrick O'Toole	10
Patrick Farrell	10	Thomas Plunkett	10
Francis Flynn	10	John Reilly	5
James Flynn	10	William Ring	10
Thomas Flynn	10	James Ringwood	10
Andrew Foran	10	Patrick Roach	15
Patrick Furlong	10	James Ryan	10
Daniel Gleason	10	William Scully	20
John Griffin	10	John Shaw	10
Martin Hanlon	15	Nicholas Sherlock	10
Patrick Hanlon	10	Eugene Sullivan	10
Joseph Harmon	10	Lawrence Walsh	10
Timothy Harrington	10	Patrick Walsh	5
Andrew Heffernan	15	Thomas Walsh	10
James Heffernan	15	Michael Whalen	10
Thomas Heffernan	15		
Thomas Hickey	8	**(The following were from Auburn)**	
James Hyland	10		
John Kanalley, Jr.	10	J. Anderson	1
John Kanalley, Sr.	15	Peter J. Byrne	2
Paul Kinny	10	Rev. Dwitt	5
Patrick Kinsella	10	Capt. Owen Gavigan	5
Anna Lacey	5	Michael Mullen	5"[1]

1 Archives of St. Patrick's Church, Aurora.

The following memoranda relating to the building of this church, is of interest:

"Scipio, November 5th 1866:
"Paid Valson Smith in full for church lot.....$ 100.00

"1868 Jan'y 4th:

"Total amount received for church to date from subscription 813.00
"At the door on day the church was opened..... 225.00
"Total $1038.00

"Jan'y 4th 1868:

"Brought over $1038.00
"Subtract one hundred dollars paid for church lot 100.00
"Leaves 938.00

"Subtract 938 from 1700., original cost of building church, leaves to be paid on church to date.....$ 762.00"[2]

In the following year, 1868, Father McCool erected St. Mary's of the Lake Church in King Ferry (known also in an early day as Northville). In the fall of 1867, this zealous priest purchased two acres of land for a consideration of five hundred dollars,[2] and in the following summer, work was begun on the frame church, similar to the new church in Scipio in size and architecture. This church now forms the main body of the present church. Unfortunately, there is no record available of the dedication of this church, although some of the older Catholic residents remember of having been present when it was dedicated on a Sunday. Likewise, the names of those who subscribed to the building fund, are not to be found. There is, however, one record relating to the construction of this church, which appeared in an Auburn newspaper of the issue of Friday, August 14, 1868. It is shown in this that the frame work was raised on Wednesday, August 12, 1868. The record states:

1 Archives of St. Patrick's Church, Aurora.
2 The deed of this property transferring title from "David Ogden and Eliza his wife to Bernard McCool," bears date of September 25, 1867, and it was recorded in the Cayuga County Clerk's Office, September 27, 1867, in Book of deeds 119, p. 76.

> "NEW CHURCH.—A new Catholic church is being erected at Northville, under the auspices of Rev. Father Bernard McCool. The frame work was raised on Wednesday. It is expected that the church will be completed about the first of October." [1]

In August 1869, Father McCool purchased a lot in the village of Cayuga for four hundred dollars,[2] and in 1870, he built a small frame church on this site, still standing, which was dedicated to the patronage of St. Joseph, on Sunday, October 16, 1870. An Auburn newspaper in the issue of Wednesday, October 19, 1870, carried the following brief account of the dedication ceremonies:

> "A new Roman church, at Cayuga, was dedicated on Sunday last, by the Rt. Rev. Bishop McQuaid." [3]

It is a matter of regret that there are no records extant to give the names of those who contributed toward the erection of this church.

In the year 1870, Father McCool planned to build a church in Aurora, and purchased from Colonel Edwin B. Morgan, for one thousand dollars, the lot upon which St. Patrick's Church was later erected.[4]

During his pastorate in the lake-side missions, Father McCool lived in the village of Union Springs, in a house now removed, which stood near St. Michael's church on the west.

On Thursday, August 18, 1870, death came to the Rev. Terrence Keenan, who had been pastor of St. Patrick's Church, Seneca Falls, for about one year. Late in October, following his death, Father McCool was appointed to succeed him. In Seneca Falls, he continued his splendid work of building up spiritual and material edifices. Soon after his arrival in the new pastorate, he built the handsome parochial residence, and in 1875, began

1 Auburn Morning News.

2 The need of this property, transferring title from "Elizabeth Gilliland to Bernard McCool," bears date of August 25, 1869, and it was recorded in the Cayuga County Clerk's Office, August 29, 1870, in Book N, Reservation Deeds, p. 590. Father McCool deeded this property to St. Joseph's Church, Cayuga, April 2, 1872, and the deed was recorded May 21, 1872, in Book O, Reservation Deeds, pp. 221-222.

3 Auburn Morning News.

4 Letter of the Rev. Eugene Pagani, 1924.

the erection of St. Patrick's parochial school, which he soon completed.[1]

Father McCool celebrated the silver jubilee of his ordination to the priesthood, in Seneca Falls, Thursday, November 7, 1878. It was a joyous occasion, and assumed the aspect of a civic as well as a parochial observance. Solemn High Mass was celebrated in St. Patrick's Church at ten-thirty o'clock with the following officers:

Celebrant .....Father McCool, the jubilarian.
Deacon .....The Rev. Dennis English, Canandaigua.
Subdeacon .....The Rev. James F. O'Hare, Rochester.
Master of ceremonies...The Rev. H. DeRegge, Chancellor of the diocese of Rochester, Rochester.

The jubilee sermon was preached by the Very Rev. James T. McManus of Geneva, Vicar-General of the diocese of Rochester. Father McManus congratulated the jubilarian, referred to his excellent service in his various pastorates and complimented him on his learning, fidelity, zeal and success. About twenty-five members of the clergy occupied places in the sanctuary during the Mass.

Father McCool was the recipient of a complete set of vestments and a beautiful gold chalice, the gifts of his clerical friends.

In the evening, a reception was held in the new school building, at which Mr. James Sheridan presided. A musical programme was given by Somer's orchestra and the Sarsfield band. The selections were interspersed with singing by Mrs. Crane, Miss Catherine Donahue, Miss Margaret Phillips and Mr. John E. Mackin. After the musical programme, District Attorney Rogers was introduced, and in an appropriate address, on behalf of St. Patrick's congregation, presented Father McCool

1 The Seneca Falls Reveille, February 14, 1879.

with a handsome water set of silver, a large amount of money in silver and an inkstand of silver and stone. Following the presentation, Father McCool responded briefly and with great difficulty. He was visibly affected. The evening programme was concluded by the reading of an original poem by Mr. John McBride, following which an excellent supper was served to all present by the ladies of the parish.[1]

Shortly after Christmas, in the year 1878, Father McCool's health began to decline, so much so that he procured the Rev. Father O'Donnell of Rochester, to supply for him. His condition failed to improve, and death came to him at his residence on Bayard street, at noon on Tuesday, February 11, 1879, the direct result of a stroke of apoplexy. His death-bed scene is beautifully depicted in the following paragraph, taken from a newspaper of the time:

> "Cheerfulness and resignation characterized his sick room. Death to him had no terrors. His mind was stayed on God; great was his peace; strong his faith; bright his hope; certain his assurance of a better life. To him heaven was all the time in glorious view. And, hence, when the summons came, with joy his raptured spirit left its tenement of clay and returned home to God. His going was a great peace; simply a departure; a sweet falling asleep; a glorious triumph, the conqueror, laden with the spoils of victory, pressing his way in through the open gates of pearl to obtain the crown." [2]

Father McCool's obsequies were held in St. Patrick's Church, Seneca Falls, Thursday morning, February 13, 1879. The ceremonies began at ten o'clock with the Office of the Dead chanted by the clergy, under the direction of Father McManus, V. G. A Solemn Requiem Mass was celebrated at a quarter of twelve o'clock, with the following priests as officers:

Celebrant .....The Rev. Dennis English, Canandaigua.
Deacon .....The Rev. Thomas A. Hendrick, Union Springs.

1 The Seneca Falls Reveille, November 8, 1878.
2 Ibid., February 14, 1879.

Subdeacon .....The Rev. Martin Hendricks, Avon.

Master of ceremonies...The Rev. H. DeRegge, chancellor of the diocese of Rochester, Rochester.

Following the Mass, Father McManus, V. G., preached the eulogy, and he also gave the absolution and read the committal prayers at the grave.

In the sanctuary during the services, were the Rev. Michael McManus, Boston, Massachusetts, and the Rev. Michael O'Brien, Lowell, Massachusetts, and the following priests of the state of New York, all of whom accompanied the remains to their last resting place in St. Patrick's cemetery: Very Rev. William Gleeson and Very Rev. James M. Early, Buffalo; Rev. James J. Dougherty, Brooklyn; Rev. James O'Hara, D.D., Syracuse; Rev. Nicholas J. Quinn, Binghamton; Rev. John O'Mara, Owego; Rev. James J. Bloomer, Rev. James McManus and Rev. Thomas Cunningham, Elmira; Rev. James F. O'Hare, Rev. James O'Connor, Rev. John P. Stewart, Rev. Martin Meagher, Rev. George J. Osborne, Rev. D. Laurenzis, Rev. F. X. Sinclair, D.D., and Rev. Frisdolin Pascalar, Rochester; Rev. Edward McGowan, Clyde; Rev. William Casey, Palmyra; Rev. William Hughes, East Bloomfield; Rev. Richard Story, Brockport; Rev. Martin Kavanaugh, Ithaca; Rev. Eugene Pagani and Rev. William A. McDonald, Penn Yan; Rev. Louis A. Lambert, Waterloo; Rev. William J. Seymour, Rev. William Mulheron, Rev. Constantine Ulrich and Rev. George Burns, Auburn; Rev. Angelo Lugero, Trumansburg; Rev. Thomas L. Rossiter, Scottsville; Rev. Thomas O'Connell, Ovid; Rev. Charles Horan, Weedsport;Rev. William Morrin, Churchville; Rev. John L. Codyre, Fairport; Rev. John Fitzgerald, Charlotte; Rev. John J. Hickey, Lyons; Rev. Patrick Lee, Clifton; Rev. John J. Donnelly, Mt. Morris, and Rev. T. C. Murphy, Livonia.[1]

1 The Seneca Falls Reveille, February 14, 1879.

The following tribute to the memory of Father McCool, so well worth quoting, gives us an estimate of those wonderful qualities of mind and heart which he possessed, and the reasons, perhaps, for his eminent success as a pastor of souls:

> "Father McCool was a wise, modest and sympathetic priest, ever willing to respond to every call—anxious and ready to perform his duty at all times and under all circumstances. . .
>
> "His influence for good extended far beyond his own congregation. His walk and conversation were uniformly consistent with his profession. His piety, learning and simplicity of manners, commanded the highest respect of the people of the community. His ways and habits during his long service in the church, were such as to become a faithful servant of the Master. His faith was firmly fixed on the Savior and he delighted to serve Him, however difficult the task. The poor and the needy found in him a most faithful and generous friend. None had intercourse with him without admiring and esteeming him. . . . . .
>
> "In his death the Catholic church loses one of its most valuable priests, christianity one of its truest defenders and the community a man of noble thoughts and disinterested impulses. He left enduring evidences of his zeal for religion, and his memory will remain a precious legacy to his church as well as to the community in which he closed the labors of a well spent life. That he rests in peace, which is the just reward of the righteous, is the belief and earnest prayer of all who enjoyed his acquaintance." [1]

1 The Seneca Falls Reveille, February 14, 1879.

Chapter XX

THE REV. VALENTINE M. SCHMELTZER

SUCCEEDED FATHER McCOOL—RESIDED IN UNION SPRINGS —BORN IN BROOKLYN—PRELIMINARY STUDIES AT HOLY TRINITY SCHOOL—CLASSICAL STUDIES AT A BROOKLYN BOYS' PREPARATORY COLLEGE AND ST. VINCENT'S COLLEGE—THEOLOGICAL STUDIES AT SETON HALL COLLEGE—ORDAINED BY BISHOP LOUGHLIN—FIRST APPOINTMENT AT UNION SPRINGS, AURORA, CAYUGA,' SCIPIO AND KING FERRY—HAD DELICATE HEALTH—TRANSFERRED TO ROCHESTER—LABORED IN THE DIOCESE OF SAN ANTONIO—SPENT SEVERAL YEARS IN OKLAHOMA—AFFILIATED HIMSELF WITH THE ORDER OF REFORMED CISTERCIANS—TAUGHT IN THEIR COLLEGE—LAST DAYS IN RETIREMENT—REMAINS INTERRED IN CISTERCIAN CEMETERY—A CONVERT'S STORY—REV. JAMES J. MOONEY, LOCUM TENENS—PROBABLY VISITED AURORA BUT ONCE.

The Rev. Valentine M. Schmeltzer followed Father McCool as pastor of St. Michael's Church, Union Springs, and the missions of St. Agnes, Aurora, St. Joseph, Cayuga, St. Bernard, Scipio and St. Mary's of the Lake, King Ferry. During his pastorate, he resided in the village of Union Springs in the residence adjoining St. Michael's Church on the west.[1]

Father Schmeltzer, a son of Louis and Sophia Birkelbach Schmeltzer, was born in Williamsburg, Brooklyn, New York, Friday, August 9, 1844. His preliminary education was obtained in the Holy Trinity parochial school in his native city, and his classical studies were pursued for a time at a preparatory classical school in Brooklyn. After leaving the Brooklyn school, he entered St. Vincent's College, Beatty, Pennsylvania, for his collegiate studies. His theological studies were followed at Seton Hall College, South Orange, New Jersey, and after finishing the prescribed course, was

1 Archives of St. Patrick's Church, Aurora.

ordained to the priesthood in Brooklyn, New York, September 8, 1870, by the Rt. Rev. John Loughlin, D.D., Bishop of Brooklyn.[1]

Shortly after ordination, Father Schmeltzer was appointed pastor of St. Michael's Church, Union Springs, and the missions of St. Agnes, Aurora, St. Joseph, Cayuga, St. Bernard, Scipio and St. Mary's of the Lake, King Ferry. While pastor of these churches, his health was not robust, and he found his parochial duties too great a strain on his weakened constitution. About September 15, 1871, he was transferred to St. Mary's Church, Rochester, New York, where he assisted the pastor for two years.[2] For several years thereafter, he was unable to perform any duties. From 1879 to March 1, 1889, he was laboring in the following places in the diocese of San Antonio, Texas: D'Hanis, 1879-1881; Myersville, 1882; D'Hanis, 1883 to November 16, 1884; High Hill, November 16, 1884 to March 1, 1889.[3]

After leaving High Hill in 1889, Father Schmeltzer went to the Sacred Heart Mission, Sacred Heart, Oklahoma, where he did missionary work and taught in the schools of Sacred Heart for several years. In 1896, he affiliated himself with the Order of Reformed Cistercians at the Abbey of our Lady of Gethsemani, Trappist, Kentucky. In 1897, he began teaching in the college at the abbey, and continued to hold a professor's chair until the college was destroyed by fire in 1912. After the college was razed, he acted as sacristan at the abbey for a short time. His last days were spent in retirement in the peace and solitude of the cloister. Death came to him from the effects of senility, Friday afternoon, March 5, 1915. His remains were interred in the Cistercian cemetery at the abbey, where a simple marker, placed at

1 Archives of the Abbey of Our Lady of Gethsemani, Trappist, Kentucky; Letters of Miss M. Louise Schmeltzer, Chester, Pennsylvania, 1924.

2 Catholic Directory, 1872-1874; Archives of St. Patrick's Church, Aurora.

3 Catholic Directory, 1880-1890; Archives of St. Mary's Church, High Hill, Texas.

THE REV. VALENTINE M. SCHMELTZER

The sixth pastor of Aurora.

the head of his grave, bears the following brief inscription, which is characteristic of the Cistercian Order:[1]

"M. Jacobus, Sacerdos,
Obiit
die 5a Martii 1915.
R. I. P."

When Father Schmeltzer entered the Cistercian Order, following the established custom, his family name was dropped, and he was known thereafter simply as Father James,—hence the name Jacobus[2] on his grave marker.

Father Schmeltzer was a lovable character, simple and childlike in his manner, and was known as a man of deep piety. He is remembered where he held pastorates, as a good pulpit orator, and was known especially in Texas, as a connoisseur of church music. While in Texas, he received the appellation of "the railroad priest" because of his missionary work among the railroad men. It was not an uncommon thing for him to hear the confessions of these men, aboard train, while in transit from one missionary station to another.[3] Father Schmeltzer was a true priest of God, and though at times handicapped by his infirmities, his zeal in being always about his "Father's business," was ever manifest.

A lady of wealth and culture, prominent in the social and religious life of several cities in the east, who prefers that her identity be not revealed, attributes her conversion to the prayers and Masses of Father Schmeltzer. The story of her conversion, which she has sketched briefly, affords a glimpse at the intensely religious character of this former pastor of Aurora. The story follows:

> "Many years ago, in the company of relatives of Father Schmeltzer, I visited New York for a night and a day for the purpose of attending a wedding. Father Schmeltzer had been

1 Letters of Miss M. Louise Schmeltzer, Chester, Pennsylvania, 1924; Archives of the Abbey of Our Lady of Gethsemani, Trappist, Kentucky.

2 A translation of the full inscription would be: "Mary James, a priest, died the fifth day of March, 1915. May he rest in peace."

3 Archives of St. Mary's Church, High Hill, Texas; Letters of Miss M. Louise Schmeltzer, Chester, Pennsylvania, 1924.

ill, and was resting at the home of his sister in the city. Upon our arrival, I was introduced to him—he being the first priest I had ever met. After a short visit, I left the home to be the guest over night of the bride-elect, but returned in the morning for breakfast. My hostess seated me at a little table, and then brought me rolls and coffee. While I was eating, Father Schmeltzer sat in the room chatting, and I invited him to have coffee with me. He gently declined the invitation. I urged him, saying: 'I think some nourishment will benefit you.' He again declined, adding: 'I am going to celebrate Mass.' I advanced that as a better reason for taking something, contending that the morning air was chilly, his health delicate and that he would be benefited by something warm before going out. The priest then gave me a long, searching look, and said: 'I shall remember you in my Mass this morning.' I thanked him for what I thought would be a prayer he would say for me when he reached the church. I left the city that day, and my acquaintance with the very pleasant priest was apparently ended.

"Ten years had elapsed, when one day while busy with home duties, the scenes of my short stay in the metropolis flashed vividly before me. I saw an ill informed young woman entreating a priest to eat before celebrating Mass. I saw a long, searching look upon the face of the priest, and heard him say: 'I shall remember you in my Mass this morning.' I reselved to write to the priest and thank him sincerely for what he had done for me. From his relatives, I learned that he had affiliated himself with the Order of Reformed Cistercians, better known perhaps, as Trappist Monks. To my delight, I also learned that he had written that he had never ceased to remember me in his morning Mass since the day of our acquaintance. Another fact I learned from the same source was that he had made many acts of self-denial for my conversion—one of these, I believe, was the abstaining from meat for three years. In fear and trembling, I wrote to him, recalling the incident of the lady trying to influence him to eat before celebrating Mass, and I assured him that the lady had long since been a Catholic. I finished the letter by telling him all about my busy life. He received my letter on Easter Sunday, and in replying, said that as soon as he finished reading it, he hurried to the altar to thank God for having heard the prayers of so miserable a sinner as himself.

"After some years, we chanced to have a second meeting. Father James, the name he had taken in religion, had come from the monastery in Kentucky, to meet the Right Reverend Abbot, and was granted permission to spend a night with his relatives. Word was sent to me to come if I wished to see him, and this indeed, I wished most fervently. As we sat at dinner, the scene of the breakfast table was constantly before us, and our hearts were filled with gratitude as we recounted all that had transpired in the intervening years. Before leaving us, Father James signed some holy cards for all present, and when he came to the last one, I asked that he would write something special for me to keep. 'What shall I write,' he said, and I suggested a souvenir of our first meeting and the first Mass in which I had a memento. He immediately wrote: 'A perpetual memento in all the Masses of Mary James.'

> "When Father James was about to depart from the home of his relatives, we all knelt down and received his blessing, to which he added: 'Till we meet in heaven.' It has since been the writer's earnest prayer, that Father's last benediction will not have been in vain, and that all his hopes and wishes for me, the child of his prayers and Masses, may reach fulfillment."

When Father Schmeltzer was transferred to Rochester, about September 15, 1871, the Rev. James J. Mooney, a priest of the diocese of Philadelphia, who died in Manayunk, Monday, June 28, 1880,[1] took up his work simply as *locum tenens,* and remained only until October 25th of that year. It is quite probable that he visited Aurora but one Sunday during the few weeks he spent on the mission—that Sunday falling on October 22.[2]

1 Catholic Directory, 1881.
2 Archives of St. Patrick's Church, Aurora.

Chapter XXI

THE REV. EUGENE PAGANI

SEVENTH PASTOR OF AURORA—NATIVE OF ITALY—FRIEND AND CLASSMATE OF DIOMEDE CARDINAL FALCONIO—FINISHED STUDIES AT ST. BONAVENTURE'S COLLEGE—ORDAINED IN BUFFALO—PROFESSOR AND PREFECT AT ST. BONAVENTURE'S COLLEGE—AFFILIATED HIMSELF WITH THE DIOCESE OF ROCHESTER—APPOINTED PASTOR OF AURORA—TRANSFERRED TO PENN YAN—HIS EYESIGHT FAILS—LIVED IN ROCHESTER—RETIRED TO CATSKILL—AS PASTOR OF AURORA, LIVED IN UNION SPRINGS—ERECTED ST. PATRICK'S CHURCH IN AURORA—DROVE A HORSE—HIS EXTENSIVE TERRITORY—HE KNEW HIS PEOPLE—HIS MANNER—LOVED BY ALL CLASSES—APPRECIATES A VISIT FROM AN OLD PARISHIONER—HIS REMARKABLE MEMORY—MR. RICHARD SHEA, HIS FAITHFUL PARISHIONER—FANNIE, MR. SHEA'S BAY MARE—"GETAP FANNIE, GETAP FANNIE, WHOA FANNIE, WHOA FANNIE."

The Rev. Eugene Pagani, who succeeded Father Schmeltzer, thus becoming the seventh pastor of Aurora, is a native of Italy. He was born in Triova, Monday, January 2, 1843. In 1865, he came to America in company with Diomede Falconio, a classmate and friend, who later, 1902-1911, was Apostolic Delegate to the United States, and was created a Cardinal by His Holiness Pope Pius X, Saturday, November 11, 1911. On reaching America, the two young ecclesiastics proceeded directly to St. Bonaventure's College, Allegany, New York, where they finished their theological studies. Together they were ordained to the priesthood as members of the Franciscan Order, in St. Joseph's Cathedral, Buffalo, New York, Thursday, January 4, 1866, by Bishop Timon.

After his ordination, Father Pagani was a professor and prefect in St. Bonaventure's College until 1871, when

he affiliated himself with the newly formed diocese of Rochester. The Rt. Rev. Bernard J. McQuaid, D.D., Bishop of Rochester, at once appointed him pastor of St. Michael's Church, Union Springs, and the missions of St. Agnes, Aurora, St. Joseph, Cayuga, St. Bernard, Scipio and St. Mary's of the Lake, King Ferry, and he began his labors on Wednesday, October 25, 1871. In January 1877, he was transferred to Penn Yan, New York, where he became pastor of St. Michael's Church. In 1894, his eyesight having failed, he relinquished his Penn Yan pastorate, and took up his abode in St. Mary's Hospital, Rochester, New York. In 1919, he retired to St. Anthony's College, Catskill, New York, where he still remains. Father Pagani is enjoying good health in Catskill, and each morning, he celebrates the Holy Sacrifice of the Mass from memory.

During Father Pagani's pastorate in Aurora, he lived in the village of Union Springs, in a house, now removed, which adjoined St. Michael's Church on the west.

Father Pagani left an enduring monument to his priestly zeal in Aurora, in the form of St. Patrick's Church, which he erected during his pastorate. A lot had been purchased by Father McCool in 1870 (q.v.), upon which the church was to be erected. After ground was broken for the structure in the fall of 1872, it was decided to purchase the lot adjoining on the south in order to secure the church freedom from adjacent structures and provide a suitable church lawn. The purchase was accordingly made by Father Pagani, early in 1873, for a consideration of seven hundred dollars.[1] This second purchase brought the cost of the church property to a total of seventeen hundred dollars. The building of the church, which is treated in other chapters of this

1 The deed transferring title of this property from "Edwin B. Morgan and wife to Richard Murphy and Martin Maloney" (trustees), bears date of April 1, 1873, and it was recorded in the Cayuga County Clerk's Office April 16, 1873, in Book of Deeds 135, page 369.

THE REV. EUGENE PAGANI

The seventh pastor of Aurora.

work, was a large undertaking fifty years ago, with the meagre resources Father Pagani had at his command. Yet, he was able to surmount all difficulties and bring the work of construction to a successful issue in a remarkably short time.

Like his predecessors, Father Pagani drove a horse to his various missions when he went to celebrate Mass and attend sick calls. The territory his parishes embraced, extended from north of Cayuga Bridge to the limits of the Ithaca parish in length, and from Cayuga Lake to Owasco Lake in width.

Father Pagani knew his people well despite the fact that they were scattered over a vast territory, and he was zealous in promoting anything that was conducive to their spiritual or temporal betterment. He is a kind, gentle and an unassuming priest in his manner, and is loved by all classes of people, regardles of racial extraction or religious affiliation.

Father Pagani loves to meet and visit any person from his old Cayuga County parishes. His memory is something a little less than amazing, when one considers that he can, after an absence of nearly half a century, recall by name nearly all his old parishioners, and mention incidents of his life in the lake-side missions, as if they happened only yesterday. He has often spoken of his faithful parishioner, in Aurora, Mr. Richard Shea, driving his well known bay mare, Fannie. Fannie, as many will remember, passed away peacefully in 1890, after being a faithful "shed member" of the Aurora church for nearly thirty years. Mr. Shea, at times, was extremely nervous, and was not what might be considered an accomplished horseman. Whenever he became entangled in the congested traffic at the church door on a Sunday morning, he was accustomed to jerk the reins, which by the way, he held closely to his breast, and at the same time, shout in an excited manner: "Getap Fannie, getap Fannie, whoa Fannie, whoa Fannie." Father

Pagani well remembers these familiar scenes, and while living in Rochester, whenever he recognized the voice of anyone from Aurora, he generally greeted his visitor by saying: "Getap Fannie, getap Fannie, whoa Fannie, whoa Fannie."

Chapter XXII

ST. PATRICK'S CHURCH, GROUND BROKEN, CORNER-STONE LAYING, DEDICATION

ST. PATRICK'S CHURCH—GROUND BROKEN—ITS ARCHITECTURE—THE BUILDERS—MEANS OF RAISING MONEY—ITALIAN OPERA TROUPE—THE PASTOR SINGS—MR. PETER F. KELLY—FIRST TRAIN SERVICE TO AURORA—CORNER-STONE LAYING—BISHOP McQUAID OFFICIATED AND PREACHED SERMON—SPECIAL TRAIN FROM UNION SPRINGS—SEALED BOX IN CORNER-STONE—ITS CONTENTS—CLERGY PRESENT—ST. PATRICK'S CHURCH DEDICATED—BISHOP McQUAID OFFICIATED—FIRST MASS IN THE NEW CHURCH—FATHER PAGANI CELEBRANT—BISHOP McQUAID PREACHED—SERVERS AT THE MASS—FATHER LAMBERT PRESENT—LARGE CONCOURSE PRESENT—OFFERTORY COLLECTION—STAINED GLASS WINDOWS—TOTAL COST OF BUILDING NEW CHURCH.

St. Patrick's Church in Aurora, was erected during the pastorate of Father Pagani. Ground was broken for the structure during the first week of October, 1872. A notice appearing in one of the local newspapers at the time, made this brief mention of the undertaking:

> "The Catholics of Ledyard (township) have commenced the erection of a new church edifice in the village of Aurora. It is located on the lake side of Main Street just south of the C. B. Morgan residence. It will be built of brick trimmed with cut stone, size 38 feet, six inches in width by 80 feet in length and will be called St. Patrick's Church." [1]

A church of Romanesque architecture was decided upon, and the plans for the church were taken from a book in which churches were featured.[2] Mr. Martin Maloney had charge of the mason work, and Mr. Samuel D. Mandell did the carpenter work.[3] Both were Aurora men.

Nearly every means was put into practice to raise funds for the building of the new church. The first en-

1 Auburn Daily Advertiser, October 5, 1872.
2 Letter of the Rev. Eugene Pagani, 1924.
3 Archives of St. Patrick's Church, Aurora.

tertainment for the purpose, in the nature of a concert, took place in the old church on the hill, Thursday evening, November 13, 1872. The concert was given by the Italian Opera Troupe of Auburn. The following brief mention of the event was made in a newspaper of that date:

> "The Italian Opera Troupe of Auburn has gone to the village of Aurora, this evening, to give a concert there for the benefit of St. Patrick's Church. The party consists of P. F. Kelly, James Kelly, M. B. Donovan, Miss Stanley, Miss Margaret Heany and Miss Kelly." [1]

Father Pagani at the time, a young man, was considered a gifted singer. He possessed a rich and mellow tenor voice, and like many of those coming to our shores from Italy's vine clad hills, was familiar with a number of the operas. The fame of his accomplishment had spread abroad, and at the close of the concert, a demand was made upon him to favor the audience with at least, one number. At first, he was reluctant, but seeing no avenue of escape, finally consented. Some years ago, Father Pagani, speaking of this concert to the author, told of his aversion to singing in public, and added, that he was especially embarrassed that evening, because he had to sing before an audience in which sat his very dear friend, Mr. William H. Bogart.

Mr. P. F. Kelly, familiarly known as Peter Kelly, delighted the people of Aurora on a later occasion. There are many in the Aurora congregation, who will remember his singing at the church fair, held in the old foundry, in October 1894.

The Italian Opera Troupe evidently came to Aurora that evening in carriages, since regular train service did not commence on the Cayuga Lake Shore Railroad to Aurora, with connections for Auburn at Cayuga, until Monday, November 25, 1872,[2] twelve days later.

During the fall of 1872, the work of getting the foundation of the church ready progressed slowly. Noth-

1 Auburn Daily Advertiser.
2 Ibid., November 25, 1872.

ing much was done during the winter, and in the following spring, work was again taken up, and the foundation walls were finished by the end of June.

The ceremony of laying the corner-stone, took place before a large gathering, Sunday afternoon, July 6, 1873, at five o'clock. Bishop McQuaid was the officiating prelate and he also preached the sermon of the occasion.[1]

The newspapers of the time, announced the ceremony of laying the corner-stone, as follows

> "Laying the corner-stone of St. Patrick's new church, Aurora, Cayuga Lake, N. Y., will take place on Sunday, July 6, 1873. Rt. Rev. Bishop McQuaid of Rochester, will officiate on the ocasion. All are invited." [2]

> "The Rt. Rev. Bishop McQuaid will preach at St. Michael's Church in this village next Sunday morning at 11 o'clock. In the afternoon, the Bishop will lay the corner-stone of the new St. Patrick's Church, Aurora, at 5 o'clock. An extra train will leave this station for Aurora at 4 o'clock." [3]

Later, still another newspaper briefly announced in the following words, that the ceremony had taken place:

> "Bishop McQuaid preached at Aurora on Sunday last." [4]

A sealed box was placed in the corner-stone, and this was carefuly cemented over. The box contained a copy of the Union Springs Advertiser, a copy of the New York Freeman's Journal, a five dollar gold piece, a dollar gold piece and a manuscript. Among the items included on the manuscript, were the names of the Sovereign Pontiff His Holiness Pope Pius IX; His Lordship the Rt. Rev. Bishop McQuaid, Father Pagani, His Excellency Ulysses S. Grant, President of the United States; His Excellency John A. Dix, Governor of the State of New York and also the names of all those who contributed toward the fund for the new edifice.[5] It is unfortunate that a copy of this manuscript was not preserved.

1 Archives of St. Patrick's Church, Aurora; letters of the Rev. Eugene Pagani, 1923.
2 Auburn Daily Advertiser, July 3, 1873.
3 Union Springs Advertiser, July 3, 1873.
4 Seneca Falls Reveille, July 11, 1873.
5 Letters of the Rev. Eugene Pagani, 1923.

Among the members of the clergy present at the corner-stone laying, were the Rev. Louis A. Lambert, pastor of St. Mary's Church, Waterloo; the Rev. Hugh Francis Rafferty, pastor of St. Bernard's Church, Scipio and Father Pagani.[1]

Work on St. Patrick's Church was finished in the fall of the following year, and the edifice was dedicated by Bishop McQuaid on Sunday morning, October 11, 1874.[2] The only newspaper account extant mentioning the ceremony of the dedication, says briefly:

> "The new edifice of the Catholic society at Aurora, is to be consecrated by Bishop McQuaid on Sunday morning next."[3]

Following the ceremony of the dedication, Father Pagani celebrated High Mass, which was the first Mass celebrated in the new church, and the sermon of the occasion was delivered by Bishop McQuaid.[4] The altar boys serving at the Mass were James H. Day, William Day, Patrick Kennedy and Patrick Tierney.[5] Mr. Peter F. Kelly of Auburn, presided at the organ.[6] Father Lambert of Waterloo, was present in the sanctuary.[7]

Many of those who were present have said that it was a beautiful autumn morning, when the dedication ceremony took place and the first holy Mass was celebrated. The church was filled to overflowing, and every nearby town was represented in the congregation. The offertory collection that morning amounted to three hundred and seventy-five dollars and seventy cents,[8] which would seem to indicate that the congregation was well pleased with the new edifice.

The beautiful stained glass windows of St. Patrick's Church, on the south and north sides and over the high

1 Letters of the Rev. Eugene Pagani, 1923; reminiscences of John Heffernan, Sr., Aurora.
2 Archives of St. Patrick's Church, Aurora.
3 Seneca Falls Reveille, October 9, 1874.
4 Letters of the Rev. Eugene Pagani, 1923.
5 Reminiscences of Patrick Tierney, Cortland.
6 The Auburn Citizen, November 3, 1924.
7 Letters of the Rev. Eugene Pagani, 1923.
8 Archives of St. Patrick's Church, Aurora.

ST. PATRICK'S CHURCH, AURORA

Photo by Kraemer

altar, now removed or replaced with the exception of four on the north side, were donated by members of the congregation. A list of the donors with the designation of their respective windows, is here given:

Over the high altar, south to north—

1—John Day
2—St. Patrick's Total Abstinence and Benevolent Society
3—James Cotter

South side, west to east—

1—The Gray Family, in memory of Martin Gray
2—Mr. and Mrs. Martin Maloney, in memory of Katie Maloney
3—Ann McGordon and Family
4—Mrs. Mary Tierney and Family
5—Mr. and Mrs. Daniel Dwyer.

North side, west to east—

1—Mr. and Mrs. James Connor
2—Mr. and Mrs. Richard Murphy
3—Mr. and Mrs. Patrick Hickey, Sr.
4—Mr. and Mrs. Thomas Hickey
5—Mr. and Mrs. James Hickey, Sr. and Family

The total cost of building St. Patrick's Church, was eight thousand one hundred ninety-nine dollars and ninety cents. This expenditure extended over a period of five years, as follows:

1873	$3,887.16
1874	3,521.66
1875	566.44
1876	135.89
1877	88.75
Total	$8,199.90[1]

1 Archives of St. Patrick's Church, Aurora.

Chapter XXIII

SOME INTERESTING RECORDS

THE FIRST BISHOP TO VISIT AURORA AND THE FIRST AND SECOND CONFIRMATION IN THE VILLAGE—FIRST BAPTISM IN ST. PATRICK'S CHURCH—FIRST MARRIAGE IN ST. PATRICK'S CHURCH—FIRST MARRIAGE IN ST. PATRICK'S CHURCH AT A NUPTIAL MASS—FIRST OBSEQUIES HELD IN ST. PATRICK'S CHURCH—FIRST CONFIRMATION IN ST. PATRICK'S CHURCH—FIRST BODY INTERRED IN ST. PATRICK'S CEMETERY—FIRST SOCIETY IN ST. AGNES' CHURCH—FIRST SOCIETY FOR MEN IN ST. PATRICK'S CHURCH.

Although the written record of the first confirmation in Aurora, and consequently, the first visit of a bishop to the village, unfortunately has been lost, it is a well established fact that the date of the episcopal visitation was some time during the year 1859.[1] Bishop Timon arrived in the village on a Saturday evening, and was immediately escorted to the hall of the Cayuga Lake Academy where he delivered a lecture. The hall was chosen as a place of assembly, because at the time, St. Agnes' Church not having been enlarged, would not accommodate those desiring to hear the Bishop's remarks. Among those present at the lecture, were Colonel Edwin B. Morgan and Mr. William H. Bogart. Each of these gentlemen invited His Lordship to be his guest during his visitation in the village. The invitation of Colonel Morgan was accepted. On Sunday morning, Bishop Timon celebrated Mass in St. Agnes' Church, after which he administered the sacrament of confirmation. When the ceremonies were over, both Bishop Timon and Father Touhy, who was then pastor of St. Agnes' Church, were the guests at breakfast of Mr. and Mrs. Patrick Kelly in their home adjoining St. Agnes' Church on Dublin Hill.

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1 Reminiscences of Mrs. Martin Maloney, Aurora, Patrick Martin, Ypsilanti, Michigan and John Heffernan, Sr., Aurora.

Bishop Timon visited Aurora a second time, and confirmed a class of children in St. Agnes' Church. The date of the confirmation was not recorded with the record of those confirmed, but a member of the class testifies that the sacrament was administered during the year 1866.[1] The following are the names of the twenty-seven, who were confirmed, and also, the names of those who acted as their sponsors:

Members of the confirmation class	Sponsors for the class
"James Barry	Dennis Fitzgerald
Batholomew Coughlin	Michael Burns
John Day	Martin Maloney
Cornelius Devine	Cornelius Devine
Daniel Devine	Garret Cotter
James Devine	John Flanigan
John Devine	Patrick Day
William Devine	Cornelius Coughlin
Lawrence Dillon	John Day
Joseph Harmon	Martin Hanlon
Lawrence Hickey	Thomas Hickey
Michael Hickey	Lawrence Martin
Daniel Maloney	Daniel Devine
Giles McGordon	Patrick Tierney
John Moore	Richard Murphy
Catherine Burns	Mary Glaven
Ellen Caffrey	Rose Newcomb
Mary Callan	Catherine Hellen
Norah Callan	Bridget Callan
Catherine Hickey	Mary Hickey
Julia Hickey	Catherine Devine
Mary Hickey	Margaret Devine
Mary Lemy	Catherine Tierney
Mary McGordon	Mary Lemy
Anna Maria Moore	Margaret Gray
Mary Parks	Mary Tierney
Anna Reilly	Mary Newcomb"[2]

The first person to receive the sacrament of baptism in St. Patrick's Church, was Margaret Ryan, infant daughter of James and Ellen Hurley Ryan. The ceremony was performed by Father Pagani on the day the church was dedicated, Sunday, October 11, 1874. The sponsors were Richard Murphy and Mary Dwyer.[3]

The first marriage in St. Patrick's Church, took

1 Mary Hickey (Mrs. Peter Murphy).
2 Archives of St. Patrick's Church, Aurora.
3 Ibid.

place on Friday evening, December 31, 1875. The contracting parties were James Purdy and Julia Grant. The officiating clergyman was Father Pagani, and the witnesses were Thomas Purdy and Mary Grant.[1]

The first marriage in St. Patrick's Church, accompanied by a nuptial Mass, took place on Tuesday morning, February 15, 1876. The contracting parties were Thomas Keough and Catherine Dwyer. Father Pagani officiated, and the witnesses were Daniel Murphy and Anastasia Keough.[2]

The first funeral Mass in St. Patrick's Church, was sung by Father Pagani, Sunday morning, February 14, 1875, for the deceased Ann Moore, who died Thursday, February 11, 1875.[3]

The sacrament of confirmation was conferred in St. Patrick's Church for the first time, Sunday afternoon, July 23, 1876, by Bishop McQuaid. The confirmation class consisted of the following boys and girls:

"Francis J. Beggs
Richard Buggy
Hugh Burke
John Burns
George Caffrey
Thomas Caffrey
Daniel Day
John Doyle
Michael Doyle
Thomas Doyle
Patrick Dwyer
Dennis Fitzgerald
Patrick Fitzgerald
Thomas Fitzgerald
James Hickey
John Kavanaugh
Martin Maloney, Jr.
Thomas O'Connor
William Purdy
James Tinan

Elizabeth Burke
Catherine Clayton
Ellen Collins
Mary O'Connor
Anna Cotter
Catherine Cotter
Anna Doyle
Catherine Dwyer
Mary Dwyer
Eliza Fox
Mary Flynn
Margaret Gray
Mary Gray
Ellen Hellen
Hannah Hellen
Emma Hurley
Catherine Kavanaugh
Jane H. Maloney
Mary E. Maloney
Louise Martin
Anna Mullally
Mary J. Murphy
Elizabeth Tierney
Georgette West"[4]

The first remains interred in St. Patrick's cemetery, were those of James Dwyer, son of Mr. and Mrs. Daniel

1 Archives of St. Patrick's Church, Aurora.
2 Ibid.
3 Ibid.
4 Ibid.

Dwyer. Mr. Dwyer, a man about twenty-five years of age, met death by drowning in the Hudson River, near Albany, New York, Sunday, June 24, 1883.[1]

The first society formed in St. Agnes' Church, Aurora, of which there is a written record, was known as "The Altar Society." It began to function during the year 1871, when one hundred twenty-one men and women were enrolled as members.[2]

The first society of which there is a record, to be established in St. Agnes' Church, for men, was organized in December 1873, by Father Pagani. It was known as "The St. Patrick's Total Abstinence and Benevolent Society of Aurora, New York." The object of the society was the promotion of the cause of temperance, to provide for each member's temporal welfare and to assist at the funerals of members, their wives and families. The society, now defunct, accomplished a great deal of good during the years of its existence. The members wore a regalia whenever they went out as a body, and they made a fine appearance. Four times each year, the members received Holy Communion in a body. A sick benefit of three dollars per week was paid, and twenty-five dollars was paid for the funeral of a member, his wife or his father or mother.[3]

At the first election in the society, the following members were chosen to hold office:

"President ..... Martin Maloney, Sr.
Vice President ..... John Day, Sr.
Corresponding Secretary ..... Daniel Maloney
Financial Secretary ..... William Martin
Treasurer ..... James Connor
Marshal ..... John Woodhull

Board of Directors—

Thomas Tierney — James Gleason
Lawrence Hickey, Sr. — Michael Caffrey
James Lynch

Spiritual Director—
The Rev. Eugene Pagani" [4]

1 A newspaper clipping taken from an issue of the time.
2 Archives of St. Patrick's Church, Aurora.
3 Constitution and Bylaws of the society, 1873.
4 Ibid.

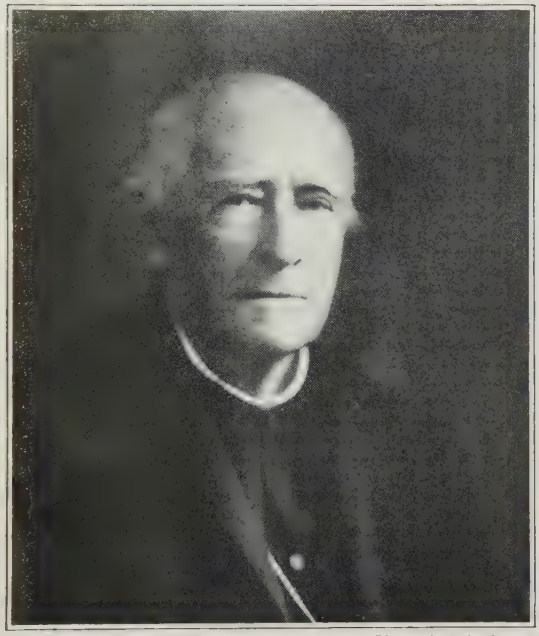


Photo by Furlong

THE RT. REV. BERNARD J. McQUAID, D.D.

Born in New York City, December 15, 1823.
Ordained Priest, January 16, 1848.
President of Seton Hall College,
South Orange, New Jersey, 1856-1858.
Consecrated Bishop of Rochester, July 12, 1868
Died, January 18, 1909.

Chapter XXIV

CERTIFICATE OF INCORPORATION OF ST. PATRICK'S CHURCH

CHURCH INCORPORATED IN PURSUANCE OF LEGISLATIVE ACT OF 1863—CORPORATE BODY TO BE KNOWN AS ST. PATRICK'S CHURCH—AFFIDAVIT BEFORE NOTARY — SAME CERTIFICATE FILED IN MONROE COUNTY.

"CERTIFICATE OF INCORPORATION

of

ST. PATRICK'S CHURCH, AURORA.

"State of New York } SS:
County of Cayuga }

"WHEREAS, in pursuance of an Act approved March twenty-fifth, eighteen hundred and sixty-three, and entitled 'An Act supplementary to the Act entitled "An Act to provide for the Incorporation of Religious Societies" passed April fifth, eighteen hundred and thirteen,' the Right Reverend Bernard J. McQuaid, Roman Catholic Bishop of the Diocese of Rochester, the Very Reverend James M. Early, Vicar-General of said Diocese, and the Reverend Eugene Pagani now being Pastor of the Roman Catholic Church now known as 'St. Patrick's Church' in the village of Aurora, in said County, have selected Richard Murphy and Martin Maloney, two lay members of said Church, according to the provisions of said Act, for the purpose of incorporating said Church.

"NOW THEREFORE, we, the said Bernard J. McQuaid, Bishop as aforesaid, James M. Early, Vicar-General as aforesaid, Eugene Pagani, Pastor as aforesaid, and Richard Murphy and Martin Maloney, the lay members aforesaid, do further in pursuance of the provisions of said act, and for the purpose aforesaid, hereby certify that the name by which we and our successors shall be known and distinguished as a body corporate, is ST. PATRICK'S CHURCH, AURORA.

"WITNESS our hands, this Fourteenth day of October, in the year of our Lord, one thousand eight hundred and seventy-five. Bernard J. McQuaid, James M. Early, Eugene Pagani, Richard Murphy, Martin Maloney."

"State of New York } SS:
County of Cayuga }

"On the 28th day of October, 1875, before me personally appeared the Rev. Eugene Pagani and Richard Murphy and

Martin Maloney, to me severally known to be the same persons described in and who executed the foregoing certificate, and severally acknowledged that they executed the same.

Allen Mosher, Notary Public."

Bishop McQuaid and Father Early appeared in the County Clerk's office of Monroe County, Thursday, October 14, 1875, where the above certificate was acknowledged and the seal of the county and courts affixed by John H. Wilson, Clerk of Monroe County. The certificate was filed in the Cayuga County Clerk's Office, Friday, October 29, 1875.[1]

1 On July 13, 1911, the above certificate of incorporation was recorded in Book B of Religious Incorporations, page 18, Cayuga County Clerk's office.

Chapter XXV

THE RT. REV. THOMAS AUGUSTINE HENDRICK, D.D., LL.D.

PASTOR OF UNION SPRINGS, AURORA AND CAYUGA IN 1877—WAS BORN IN PENN YAN—CAME FROM A LARGE AND DISTINGUISHED FAMILY—STUDIED IN THE PENN YAN SCHOOLS—COLLEGIATE STUDIES PURSUED AT ST. JOHN'S COLLEGE, FORDHAM, NEW YORK AND SETON HALL COLLEGE, SOUTH ORANGE, NEW JERSEY—THEOLOGICAL COURSE MADE AT ST. JOSEPH'S PROVINCIAL SEMINARY, TROY, NEW YORK—ORDAINED IN TROY—FIRST APPOINTMENT—TRANSFERRED FROM CHARLOTTE TO UNION SPRINGS, AURORA AND CAYUGA—APPOINTED TO ROCHESTER PASTORATE—REMOVED THE INDEBTEDNESS OF ST. PATRICK'S CHURCH—DISPOSED OF OLD CHURCH—ERECTED HORSE SHEDS—IMPROVED CEMETERY—HIS SILVER JUBILEE—WAS MEMBER OF STATE BOARD OF REGENTS—PROMINENT IN CITY, STATE AND NATIONAL SOCIETIES—DELEGATE TO CONFERENCE IN LONDON—VISITED ROME—HAD AUDIENCE WITH HIS HOLINESS POPE LEO XIII—VISITED IRELAND—LECTURED ON HIS RETURN—APPOINTED FIRST AMERICAN BISHOP OF CEBU—CONSECRATED IN ROME—HIS WELCOME TO AMERICA—INTERDENOMINATIONAL MEETING IN ROCHESTER—HIS FAREWELL ADDRESS.

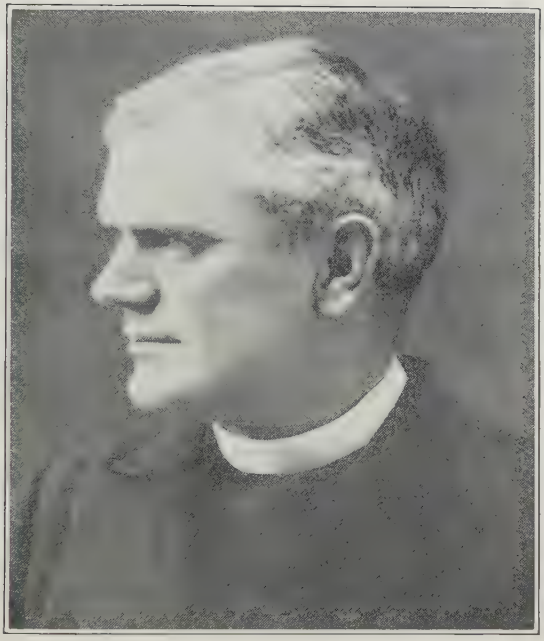
The month of January 1877, brought to the parishes of Union Springs, Aurora and Cayuga, a young pastor, who was destined to shed an undying lustre not only upon the names of these fair villages, but also upon the names of other and larger fields where he subsequently labored. This young priest, the Rev. Thomas Augustine Hendrick, a son of Thomas and Catherine Corcoran Hendrick, was a native of Penn Yan, New York, where he was born on Monday, October 29, 1849. His family, consisting of sixteen children, was distinguished in western New York for its contribution to church and state. One brother entered the priesthood, the Rt. Rev. Msgr. Joseph W. Hendrick, at present, pastor of St. Francis

de Sales Church, Geneva, New York. Another brother, Peter A. Hendrick, was for fourteen years, a Judge of the Supreme Court in the First District of New York, while a third brother, Michael J. Hendrick, was in the consular service of the government for more than thirty years. One sister, Mother Charlotte Hendrick, was for twenty-three years before her death, a religious of the Order of the Sacred Heart.

Thomas A. Hendrick's preliminary education was received in the Penn Yan schools, and his classical studies were pursued at St. John's College, Fordham, New York, and at Seton Hall College, South Orange, New Jersey, where he graduated in 1870, after completing his philosophical studies. He received both the A.B. and A.M. degrees from Seton Hall College, and both Seton Hall College and St. John's College in later years, conferred the LL.D. degree upon him. After leaving Seton Hall College, Thomas A. Hendrick entered St. Joseph's Provincial Seminary, Troy, New York, for the study of theology, and on the completion of his course, was ordained to the priesthood, in the chapel of St. Joseph's Seminary, Saturday, June 7, 1873, by the Rt. Rev. Edgar P. Wadhams, D.D., Bishop of Ogdensburg.

Father Hendrick's first appointment after ordination, was that of assistant pastor of St. Mary's Church, Rochester, New York. Later he was transferred to Charlotte, as pastor of Holy Cross Church and the mission at Ridge Road. At the Ridge Road mission, he erected a beautiful stone church during his pastorate. In January 1877, as we have seen, he was appointed the eighth pastor of St. Michael's Church, Union Springs, with the missions of St. Patrick's in Aurora and St. Joseph's in Cayuga.

During Father Hendrick's pastorate in Aurora, he put forth every effort to remove the debt burdening the little congregation since the new St. Patrick's Church was erected. He made no improvements during the time, and his only outlay was for necessary repairs and cur-



THE RT. REV. THOMAS AUGUSTINE HENDRICK,
D.D., LL.D.

The eighth pastor of Aurora.

rent expenses. In the summer of 1908, when as Bishop of Cebu, he visited and addressed his former parishioners in Aurora, he spoke of his efforts during the fourteen years of his pastorate, in removing the church's indebtedness. With a smile, he told how Peter Murphy, his youthful trustee, *gratia Dei* still reigning, and others, had said that it could not be done. Nevertheless, it was done.

In 1883, Father Hendrick purchased the St. Patrick's cemetery property at Franklin Hill, Aurora, from Mr. Henry Morgan. The consideration was one thousand dollars.[1]

In 1889, the old St. Agnes' Church building on Dublin Hill, passed from the parish possessions. Father Hendrick sold the building to the McGordon brothers, sons of one of the first Catholic settlers in the village, who moved it to a lot on the west side of Main street opposite the present Library Hall. There it was used as a hall until it was razed by fire some ten years later. On the site of the old church, the present west tier of horse sheds was immediately erected following the removal of the church building.

In 1890, the St. Patrick's cemetery property was greatly improved under Father Hendrick's supervision. The lot was thoroughly cleared and graded. Suitable approaches were made and the present fence was erected along the highway.

In January 1891, Father Hendrick was called to Rochester and made pastor of St. Bridget's Church, where he remained until 1903.

Father Hendrick quietly celebrated the silver jubilee of his ordination to the priesthood on Tuesday June 7, 1898. He was averse at the time to any public demonstration, and the day passed without incident. This however, was not pleasing to his friends, and they

1 The south-west section of the cemetery was consecrated by Bishop McQuaid, October 21, 1884. The north-west section was consecrated by Bishop Hickey, September 30, 1912.

resolved to work out some plan by which they might pay him honor. The scheme of beautifying St. Bridget's Church to commemorate his jubilee year, was suggested by his devoted assistant, the Rev. John J. Bresnahan, and the idea immediately gained favor. The necessary money was raised, and the work of renovation was accordingly done. The congregation met on Sunday evening, October 30, to celebrate regarding the improvements, and incidentally, to honor the pastor in having reached his jubilee year. Vespers followed by Solemn Benediction of the Blessed Sacrament, were sung by the Very Rev. James P. Kiernan. The Rev. Thomas F. Hickey, now Bishop of Rochester, was deacon at the Solemn Benediction and the Rev. Edward J. Hanna, D.D., the present Archbishop of San Francisco, was subdeacon. The Rev. M. J. Hargather was master of ceremonies, and the sermon of the occasion was delivered by Bishop McQuaid, who paid an unusual tribute to the jubilarian and commended the congregation most highly upon the improvements made in their church. The venerable bishop said, in part:

> "I have come to join the congregation of St. Bridget's in honoring their reverend pastor. I have come to admire the improvements in your church; yes, indeed, you have truly made it as nearly as possible a heaven on earth, and there is nothing you could have done which would have been more pleasing to the heart of your pastor than this. Nothing comes so near to the Bishop's heart as the work of a good and faithful priest, and when the people co-operate with the pastor in his labors, then indeed, the Bishop's heart is gladdened and rejoices. I might speak many words of praise of your pastor, at the same time, telling you of the modesty that represses such words of praise whenever possible; but after I had finished, you would say: 'it is not enough.' When the hearts of his people gather around a pastor as they have done on this occasion, with so many evidences of love and respect, his own heart would indeed be callous, if he were not moved. You know what it is to have a pastor after God's own heart. You know what it is to have a pastor you can look up to and tell your children to look up to. To say all that might be said on this occasion, you would need first to understand the sublimity of the priestly office; but I will only tell you that this priest, who represents your spiritual interests, showing you the way that leads to heaven, and showing it by example as well as by word of mouth, is a priest after God's own heart. He is ever reaching out to save the heart-broken sinner. Simple in manner, with little pretension; but it is upon just such priests that the favors of God descend. The

> priest, who can gather around him his people, is truly a man of God. The priest, who can gather around him the love and affection of the young of his flock, is truly a priest after God's own heart." [1]

The music of the evening, which was of high quality, was furnished by a choir of forty voices, under the direction of Miss Frances Moran.

The following priests occupied places in the sanctuary during the evening's ceremonies: Rev. Thomas A. Hendrick, the jubilarian, Rev. Augustine M. O'Neil, LL.D., M.R., Rev. Michael J. Nolan, D.D., Rev. Leo Hofschneider, Rev. J. G. Van Ness, Rev. J. J. Leary, Rev. Owen Farron, Rev. Owen McGuire, D.D., Rev. William Gleeson, Rev. Joseph Miller, Rev. Joseph Netzel, Rev. Fidelis C. Oberholzer, Rev. John Schellhorn, Rev. George V. Burns, Rev. Bernard Gommenginger, Rev. Charles Fisher and Rev. John J. Bresnahan.[2]

From 1900-1903, Father Hendrick was the Catholic representative for the State of New York on the State Board of Regents. While at Albany, he and Senator Higgins, who was later Governor of the State of New York, drafted the Unification of the State Education Department and the Board of Regents. For many years, he was Vice-President of the Society for the Prevention of Cruelty to Children and the Children's Aid Society of Rochester. He was one of the organizers and a charter member of the Children's Playground League of the same city, and manifested great interest in all practical forms of benevolence. He was also Vice-President of the State and National Societies for the Prevention of Cruelty to Animals, and was a delegate from the national association to the world's conference in London, in 1902.

While in Europe in 1902, Father Hendrick visited Rome, where he was received in audience by His Holiness Pope Leo XIII. He spent some time in Ireland before returning to America, and while there, made a careful

1 Catholic Citizen, Rochester, December 9, 1909, copied from the files of the Catholic Union and Times, Buffalo.

2 Ibid.

study of living conditions. On returning to America, he gave his friends in many of the leading parishes of the diocese, the benefit of his studies and experiences by means of illustrated lectures. One of these lectures was given in the Village Hall in Union Springs and another in Library Hall, Aurora.

In 1903, Father Hendrick, while performing his duties as pastor in Rochester, was named the first American Bishop of the diocese of Cebu, Philippine Islands.

Father Hendrick journeyed to Rome where he was consecrated Bishop on Sunday, August 23, 1903, by His Eminence Francis Cardinal Satolli, who from 1893-1896, was Apostolic Delegate to the United States. His Eminence James Cardinal Gibbons of Baltimore, was to have been the consecrating prelate, but was obliged to leave the Eternal City a few days previous to the ceremony. Among the Americans present at the ceremony, were His Grace the Most Rev. Robert Seton, D.D., Titular Archbishop of Heliopolis, and a brother, the Rev. Joseph W. Hendrick, pastor of Holy Cross Church, Ovid, New York. Before Bishop Hendrick left Rome, the Holy Father conferred upon his brother, the dignity of Domestic Prelate with the title of Monsignor, making him a member of the papal household.

When Bishop Hendrick returned to America, a welcome awaited him such as is accorded few men. United States Senator Chauncey M. Depew of New York, arranged a special train to take the parishioners of St. Bridget's parish, Rochester, to New York, to meet him and bring him back to his home city. Not only was he feted by many parishes of the diocese, but the great interdenominational meeting of December 30, 1903, which took place in the Lyceum Theater, Rochester, is still vividly recalled. Citizens of every religious affiliation, gathered to pay him a tribute of honor and to congratulate him on his elevation to the episcopacy. At the meeting, there were addresses by Judge William E. Werner, Dr. Max Landsberg, a Jewish Rabbi, Dr. Henry H. Stebbins,

Mayor Adolph Rodenbeck, Dr. Rush Rhees, Senator Thomas F. Grady of New York, George Raines and several others. Many letters of congratulation from various religious and civic leaders of the state were read. Mr. Henry C. Brewster, who was the presiding officer of the evening, spoke feelingly and at length on Bishop Hendrick's value as a citizen and a friend and the loss Rochester would sustain in his departure. At the conclusion of the meeting, as a token of esteem, His Lordship was presented with a purse of four thousand dollars.

The presentation speech was made by Judge Werner, and was a tribute long to be remembered by all who were fortunate enough to hear it. In reply, Bishop Hendrick commented briefly on the work he was about to take up and on his grief in leaving his many friends. He said, in part:

> "The work instrusted to me by His Holiness Pope Leo XIII, and by his successor, His Holiness Pope Pius X, is to take charge of the spiritual interests of the diocese of Cebu. The city of Cebu is situated about three hundred seventy-five miles south-east of Manila on an island of the same name. The district intrusted to my care comprises about twenty-five islands and parts of two other islands, namely, Negros and Mandanao. In this district there are, according to the most reliable data, one million seven hundred forty-eight thousand Catholics. In the Philippines, there are four dioceses and one archdiocese, namely, that of Manila, with a total Catholic population of about eight millions out of a total population of about ten millions.
>
> "In considering the question whether it is necessary that some one in these United States should sunder the ties of friendship for a lifetime and go among strangers in another hemisphere—to people speaking a strange language and living under a different social structure, it is well to consider the conditions in the Philippine archipelago. I understand that there are in these islands about thirty different kinds of people, speaking many languages, most of them Christian and about two millions of them not Christian.
>
> "As for myself and my personal equation in the settlement of whatever questions may arise during my mission in the Philippines, it is unnecessary for me to speak. If it had been left to my own choice, it would have been pleasing to me to have spent the rest of my days in this state and among you, my friends. It is at the invitation of the highest authority of the church to which I belong, that I take up this work. I have lived here for many years among you, an American citizen, trying to do my

duty as I saw it, in view of my love for my country and for my fellow citizens. That love of country and that love of its people will go with me to whatever part of the world I may go, and it is unnecessary for me to say to you, that in the far off islands to which I am going, it will be my aim to inculcate the same love of the United States and its flag that I cherish myself.

"Personally, I can only say to you, my friends, that I appreciate more deeply than I can express, the generous and spontaneous character of this great demonstration with which you have seen fit to honor me. I can only assure you, and each of you individually, that in the years to come, while I am following my duty in my new abode, my mind and heart will often revert to the people of this state and especially to the people of this city, with sentiments of esteem and affection, and that I will bear with me to the end of my days, a lively memory of this night, and I will live in the hope that at some time in the future, it may again be my pleasure to meet you." [1]

1 The Post Express, Rochester, November 30, 1909.

Chapter XXVI

THE RT. REV. THOMAS AUGUSTINE HENDRICK, D.D., LL.D. (Continued)

A GREAT CHURCHMAN—A VERSATILE CHARACTER—SIDE LIGHTS—AN EXCELLENT STUDENT—PROMINENT IN ATHLETICS—AN EXPERIENCE ON LAKE ONTARIO—FRIDAY, HIS DOG—DROVE A FAST HORSE—REGULAR CONTRIBUTOR TO SPORTING PUBLICATIONS—MR. JOHN H. WALLACE—ANNUAL PICNICS IN AURORA—THE STRIKING MACHINE—PUMPKIN PIE—THE REV. WILLIAM H. CASEY—THEIR PASTIME—THEIR PACT—ANECDOTES—WHAT HE DID WITH HIS PURSE—HE FOUGHT A PRISONER'S CASE AND WON—HIS SENSE OF JUSTICE—GAVE POLICE INSPECTOR A PIE DINNER—STORIES OF HOTEL MEN—A BASEBALL FAN—"HIS BUNCH OF KIDS"—HE KNEW THE NEWSBOYS—DEVOTED TO HIS MOTHER—WAITED ON BY A COMMITTEE REPRESENTING NEWSBOYS AND BOOTBLACKS—A FRIEND OF GENERAL WOOD—AN APPRECIATION—THE BISHOP AND THEODORE ROOSEVELT, MUTUAL ADMIRERS.

Bishop Hendrick, during his life as a priest in the state of New York, was known as a man of exceptional breadth and force, tact and diplomacy, a student, writer and philanthropist. He was not merely a churchman of high standing and intellectual attainments, but a man of affairs, a genial companion and an exemplary citizen as well. He was tall, graceful and had a dignified and commanding presence. His life was so replete with benevolence and his character so versatile, that no ordinary account could do him justice. No attempt, therefore, will be made to trace the lineaments of a picture, which would adequately portray his life, filled as it was, with so many and such varied interests. However, it may not be amiss to throw a few "side lights" upon the past of "Father Tom" as he was familiarly called, and mention a few incidents of his life, which if traced in detail, would make one of the most popular novels.

At college, Thomas A. Hendrick was much above the ordinary student in his studies. In his life as a priest, the thoroughness of his early training was reflected, especially in several controversies when he proved himself a dangerous opponent and a profound philosopher and theologian. Like Juvenal of old, he was an advocate of "*mens sana in corpore sano,*" and consequently, a portion of his pastime in college was devoted to athletics. He indulged in them all, but excelled in baseball by developing himself into one of the strong pitchers of his day.

While pastor of Charlotte, Father Hendrick spent much of his recreation yachting on Lake Ontario. One day, taking as his companion, Mr. Frank Lyons, a railroad engineer, he sailed out beyond the sight of land and was caught in a violent storm. The two men fought the giant waves all day and through the night, experiencing every horror of the early ocean seamen. The following morning, the wind subsided, and at eleven o'clock, they entered the port of Charlotte where they found most of the town's folk, who had practically given them up for lost, standing on the shore to greet them. Father Hendrick was through with the water. He immediately disposed of his yacht and then turned his mind to other sports. Mr. Lyons too, was through. He ever maintained that their escape from a watery grave was nothing less than miraculous.

One day in Union Springs, Father Hendrick had as his guest at a Friday dinner, a Protestant gentleman. The question of Catholics abstaining from meat on Friday was being discussed, when he told his guest that his dog would not eat meat on Friday. The guest smiled and indicated by a remark that such a thing was impossible. Calling his housekeeper, the priest told her to get a plate of nice meat, and set it down for the dog. This she accordingly did, and as the dog started for the plate, Father Hendrick looked at him and said: "Friday." The dog immediately turned away, and resumed his restful

poise in the corner. The guest was astounded at having found such "wonderful faith" in a dog, and his host let him depart that afternoon without acquainting him of the fact that the dog's name was Friday.

Father Hendrick was a great admirer of horses. He loved them, owned them and raced them, and justified his keeping a trotter or a pacer as a means of transportation as well as sport, by maintaining that one of them ate no more than the ordinary "plug." He was often seen going about his parishes, driving one of his "steeds" on a little dog cart in which he had barely room to sit. It was well known throughout his parishes, that he never took the other fellow's dust when he went out for a drive.

Shortly after his death, a newspaper speaking of Father Hendrick as an authority on horses, said:

> "He was often urged to write for various papers devoted to sports, and for a time under the name of "Aurelius," he contributed a column to each issue of a western publication devoted to horses. The contributions were so popular, and showed so wide a knowledge of horses, that the readers became interested in the personality of the writer, and urged to have his real name and portrait printed in the paper. Father Hendrick was averse to this publicity, and refused his picture, although it was generally known that the contributions were the work of a priest. Opening his paper one week, Father Hendrick was amazed to see his own portrait occupying almost a page of the paper. The camera had snapped him when he stood in conversation with Budd Doble." [1]

Mr. John H. Wallace, publisher of the well known "Wallace's Monthly," a horse review, speaking to a brother of Father Hendrick, paid him this compliment: "If your brother was as eminent among the theologians as he is among the horsemen, he would have been a Cardinal long ago."

At the annual picnics in Aurora, held in Gould's Grove and the track lot, Father Hendrick was a commanding figure. Due in a large measure to the personality of the priest, these picnics were looked forward to as the outstanding feature of the year. Horse trots, fox chases, heel and toe and running races and ball games

1 The Rochester Herald, December 3, 1909.

were the order of the day, and the famous striking machine clicked far into the night.

The author best remembers Father Hendrick on these occasions, at the striking machine and at the refreshment tables. He would gather about him the "huskies" of the countryside, and strike with them by the hour. The poor machine was always in for a terrible beating as the click, click, click of its bell sounded through the towering oaks. Occasionally, he would make sallies to the refreshment tables. The ladies, well acquainted with his "failing," always provided an abundance of pumpkin pie, and it was not an unfamiliar scene to see him take a quarter in his hands and enjoy it like a barefooted urchin of the street.

Father Hendrick and the Rev. William H. Casey, pastor of the Episcopal churches in Union Springs, Aurora and Cayuga, were very close friends. The two men often spent hours together, not always however, visiting. They both loved to box, and this particular sport was one of their favorite pastimes. Father Hendrick, as is said in ring parlance, was clever with the dukes, and in completely spoiling the ambitions of several would-be wearers of the belt, demonstrated that he was an especially dangerous man with the gloves.

The Rev. William H. Casey, shortly before his death, in 1917, told the author that he and Father Hendrick once made a pact to this effect: Whichever died first was to be remembered in the prayers of the other as long as he lived. Bishop Hendrick was the first to be called to his reward. His dear old friend of many years, with tears falling on his pallid cheeks, assured the author that his part of the pact was being kept most sacredly.

At the time of Bishop Hendrick's death, a newspaper carried a story in which the following anecdotes were recorded:

> "When Bishop Hendrick left for Cebu, a purse of four thousand dollars was given him by his friends in the city. The lawyer, who handled the affair, said recently: 'I know, because I had the handling of the money, that almost the entire

purse went to pay off mortgages, taxes and notes for poor fellows who were down and out.'

"He was visiting Auburn prison one day at meal time, and while watching the prisoners march through the corridors, he noticed one who seemed less hard in appearance than the others. The man was serving a life sentence. The bishop spent a long time with him, and following this up with one visit after another, became sure that the man was innocent. 'Father Tom' went to Governor Hill and pleaded his case.

" 'Ask me anything else in reason, Father, and I will do it for you,' said the Governor, 'but I cannot pardon this man, for the district-attorney of New York County and the judge believe him guilty.'

"The priest went to New York, searched the records, made out a brief and pleaded his case before the Governor. The district-attorney and the judge at last saw the case in such a light that they consented to the man's pardon.

"The priest was intrusted in person with the papers. It was the day before Christmas. The prisoner had been denied his freedom for twenty years, his hair was gray and his sight was somewhat dim. He couldn't believe the good news. Then Father Hendrick read the papers to him and said: 'Come and eat Christmas dinner with me in Rochester.'

"Some Rochester men recall an incident which occurred in police court here, in itself amusing, but strongly illustrating the priest's sense of justice. 'Father Tom' had been told that a certain young man had fraudulently received money collected for a laudable purpose, and, determined to see justice meted out, he brought the fellow into police court. While the trial was in progress, Father Hendrick saw by the evidence, that he had been misinformed and that the young man was honest. Interrupting the lawyer, who was pleading his case, he stepped across the room and asked the judge to please instruct the jury to render a return of 'not guilty.'

"Many in the city will never forget the time Father Hendrick gave Police Inspector Zimmerman, then a Captain, a great pie dinner. Father Hendrick, Rev. Clarence A. Barbour and others were desirous that certain concert halls of disrpute, should be swept out of existence. Those interested held a meeting at which Captain Zimmerman promised Father Hendrick that in three months, he would have them 'all cleaned out.' The officer had a great fondness for pumpkin pie. 'If you do this, Captain,' said the priest, 'I'll give you the biggest pumpkin pie you ever saw.'

"The police succeeded in putting the objectionable places 'out of business.' Father Hendrick ordered a splendid dinner. A tin had to be especially prepared in which to bake the pie. 'It was the size of a wash tub,' said one of the guests.

"Since the news of Bishop Hendrick's death was received, half a dozen hotel men have told of the many notes they used to get from 'Father Tom,' asking that the poor men looking like tramps, be given food and lodging, and with orders to send the bill to Thomas A. Hendrick. One clerk said that this was almost a nightly occurence at his house.

" 'Father Tom' took some recreation, with all his philanthropic work and studying. It was a frequent occurrence to see him go to the base-ball grounds, and gather to him all the

little boys too poor to buy tickets. He would wait until the second inning (for he didn't want to spend quite all he had on tickets to ball games), and then would bargain with the gate keeper to take himself and all the bare footed urchins in for five dollars or so. When the party entered, it attracted more or less attention, but the sight became so common, when some one would ask, 'what's this?' the reply would be: 'That is Father Tom and his bunch of kids.'

"'He knew all the newsboys,' said a lawyer who knew Bishop Hendrick. 'I have walked down the street with him when he spoke to nearly every one we met.' After a number of the newsboys grew up, he secured business places for them. He helped a number of the men here get places on the police force and with the fire department of New York.

"Father Hendrick was devoted to his mother, who made her home with him in her last days. One Christmas, when midnight Mass was celebrated in the church, as is the custom, Mrs. Hendrick, far on in years, stole over to the church without her son's knowledge. He saw her close to the vestry door. It was hazardous for her to come, he believed, and taking her in his arms like a child, he wrapped a coat about her, and carried her into the house before beginning the celebration of Mass." [1]

When it became known in 1900, that Father Hendrick was being considered as the Catholic representative for the Board of Regents of the State of New York, his friends everywhere were unanimous for his appointment. He was strolling down the street in Rochester one evening, in company with the Rev. Dennis English, his boyhood pastor in Penn Yan, when he was waited on by a committee from the newsboys and bootblacks of the city. One of the boys stepped forward and said:

"Father Tom, we understand that you are a candidate for the State Board of Regents, and we wait on you to have you state to the Governor that the newsboys and bootblacks of Rochester, are with you to a man."

While living in the diocese of Cebu, Bishop Hendrick had a very dear friend in the person of Major General Leonard Wood. He had such confidence in the ability and the integrity of the General, that he expressed this desire about a month before he was summoned by death: "I hope to live long enough to see Leonard Wood President of the United States, because he is a noble and a good man."

1 Democrat and Chronicle, Rochester.

President Theodore Roosevelt was for many years, an admirer and a close friend of Bishop Hendrick. It may be said, and truly, that their admiration for one another was mutual. Their friendship began when they were associated in Albany. Theodore Roosevelt at the time, was Governor of the State of New York, and Bishop, then Father Hendrick, was a member of the State Board of Regents. Father Hendrick was attracted by the fearless spirit of the aggressive young Governor and the Governor admired him for his splendid work in the State Department of Education.

Chapter XXVII

THE RT. REV. THOMAS AUGUSTINE HENDRICK, D.D., LL.D. (Continued)

THE CHURCH QUESTION IN THE PHILIPPINES SETTLED BY PRESIDENT ROOSEVELT — HOW THE SOLUTION CAME ABOUT—BISHOP HENDRICK ASSIGNED TO DIFFICULT TASK —TAKES POSSESSION OF HIS SEE—HIS DIOCESE—ITS CONDITION—HIS WORK—VISITED AMERICA IN 1908 — OBTAINED RESTITUTION FROM THE UNITED STATES GOVERNMENT—HON. SERENO E. PAYNE—VISITED ROME—OFFERED AN AMERICAN DIOCESE—RETURNED TO AMERICA FROM ROME—VISITED AURORA AND UNION SPRINGS—HIS HEALTH DECLINED—GIVEN AN AUXILIARY—BISHOP GORDO'S CONSECRATION—BISHOP HENDRICK'S LAST ILLNESS — LAST SACRAMENTS ADMINISTERED BY BISHOP DOUGHERTY—HIS DEATH—HIS OBSEQUIES—IN MEMORIAM.

The solution of the church question in the Philippine Islands was brought about by President Roosevelt during his first term of office. After careful study of the question from every possible angle, during which he not only sounded the opinion of Rome but also called into consultation such churchmen as the Most Rev. John Ireland, D.D., Archbishop of St. Paul and his friend the Rt. Rev. Thomas O'Gorman, D.D., Bishop of Sioux Falls, who spoke with the approval of His Eminence James Cardinal Gibbons, he realized that for the best interests of all concerned, the practical adjustment of the question could only be brought about only by the Spanish Friars withdrawing from the Islands and their places being filled by American churchmen. The Islands, only recently acquired by the United States, had long been under Spanish rule, and the relationship of church and state existed. The severing of this relationship after a duration of three centuries, naturally provoked many complications. Bishop Hendrick was one of the four American

prelates to whom fell the burden of assisting the natives in coping with the new conditions in which they were already finding themselves. His selection was well nigh providential, since he possessed in a marked degree, the qualities of mind and heart so necessary in a prelate who would be a real leader of his people. His long years of intense and varied activity in the priesthood, made him familiar with what would be expected of him as a representative of the See of Peter, and at the same time, familiarized him with the principles of government the Filipinos would necessarily have to be trained in.

After arranging various business matters, Bishop Hendrick left Rochester for the Philippines, where he took formal possession of the diocese of Cebu on Sunday, March 6, 1904.

Upon his arrival in the archipelago, Bishop Hendrick received a welcome from the natives, which was extremely cordial. He found a diocese awaiting him which consisted of the islands of Cebu, Leyte, Samar, Bohol, Siquijor, Camaguin and the smaller islands adjacent, with an estimated population of two millions one hundred forty-five thousand six hundred and seventy-nine, practically all Catholic.

After the insurrection of 1898 and the Spanish-American War, the natives suffered greatly. Their sufferings came not only as a consequence of the insurrection and war, but also through a great loss of horses and cattle by epidemics. Many of the churches were destroyed not only by the insurrectos, but also by the United States troops as well. The lack of priests was something a little less than appalling. The parishes averaged about ten thousand souls, and many of them were without priestly ministration. The Bishop immediately began his wonderful work of reconstruction. His only transit facilities were horses, mules and primitive boats, yet, by means of these, he visited all his parishes yearly. Early in his episcopate, he introduced into the diocese the Redemptorist Fathers from Ireland, and founded the College of

St. Vincent de Paul, under the Vincentians, in which the demands for admission soon overtaxed the resources. He introduced the Mission Helpers of the Sacred Heart, a community of religious women from Baltimore, and entered into negotiations with many American religious communities with a view of securing foundations. He negotiated the return of the Franciscan Fathers, and the Jesuit, Redemptorist and Vincentian Fathers were encouraged in their activities; the native priesthood began to increase, and a new order of things stand in the diocese as a tribute to his prodigious work.

In February 1908, Bishop Hendrick returned to America to look after the interests of the various Philippine dioceses, at the seat of the government in Washington. While in Washington, he obtained four hundred and fifty thousand dollars from the government as restitution for damage done to church property in the islands by the United States troops. This vast sum of money was voted by Congress. The Hon. Sereno E. Payne of Auburn, New York, for thirty years a member of Congress, and for several terms chairman of the powerful Ways and Means Committee in that body, arose when the bill was being discussed, and made a memorable speech advocating its immediate passage. He said among other things, that he had known Bishop Hendrick as a parish priest in his own county and as a bishop, for more than thirty years, and he was willing to accept his every word as Gospel truth.

After obtaining a settlement with the government, Bishop Hendrick journeyed to Rome, and laid before His Holiness Pope Pius X, a detailed report of conditions in the diocese of Cebu. The Holy Father at this time, offered to transfer him to a diocese in the United States, but he begged to be allowed to return to Cebu that he might finish his work in the diocese. Bishop Hendrick returned to America, and paid a visit to his friends before leaving for the orient.

On his return, Bishop Hendrick was mindful of his

friends in the lake-side missions, and at the invitation of the pastor, the Rev. John F. Nelligan, arranged to spend a Sunday with them. He came as he had promised, assisted at Mass in Aurora, at which he spoke of his diocese and his fond memories of the people of the parish, and after Mass, stood in the sacristy where he greeted all the members of the parish as they passed through from the main body of the church. His greeting for the older members of the congregation was especially affectionate, and many of those who were children when he left for Rochester, in 1891, he was able to call by name. He then accompanied Father Nelligan to St. Michael's Mission in Union Springs where the same order was followed. In the evening, a reception was tendered him by Father Nelligan at the parochial residence in Aurora.

Early in 1909, Bishop Hendrick's health began to decline under the rigor of the oriental climate, so much so, that he found it difficult to continue his visitations and carry on the work, which by virtue of his office, naturally devolved upon him. The Holy Father, Pope Pius X, learning of his condition, gave him an auxiliary in the person of the Rt. Rev. Juan P. Gorordo, D.D. Bishop Gorordo's consecration took place in the Cathedral in Cebu on Thursday, June 24, 1909.

The report of Bishop Gorordo's consecration, contained the following exerpts pertaining to Bishop Hendrick:

> "Bishop Hendrick, who is loved by all classes in Cebu, was fortunately able to assist in the solemn service, though the effects of his recent seige of rheumatism were still visible as he took his place. . . . . .
>
> "One of the most affecting scenes after the consecration service was when the new auxiliary bishop entered the palace from the cathedral. Bishop Hendrick had preceded, and supported by two attendants, was waiting for his new co-worker, to congratulate him on the happy issue of the long ceremonies. Like the venerable father and chief of the diocese that he is, Bishop Hendrick took the younger man to his heart and embraced him with the utmost affection. It was like a rare old scene out of history or Holy Writ, but no two friends and associates out of the distant past could have shown more simply

Photo by Steinbach

THE RT. REV. THOMAS AUGUSTINE HENDRICK,
D.D., LL.D.

The twenty-first Bishop of Cebu.

and sincerely the affection of two young men strengthened in the ties of apostolic character and office." [1]

In September 1909, the first alarming reports of Bishop Hendrick's condition reached America. His brother, Monsignor Hendrick, decided to go to him at once. He left Rochester for San Francisco, and sailed from that port for Manila. When he arrived in Cebu, the bishop had somewhat regained his health, and arrangements were soon made for the two brothers to return to America, but Providence deigned to rule otherwise.

The Rt. Rev. Dennis J. Dougherty, D.D., Bishop of Jaro, now the Cardinal Archbishop of Philadelphia, had come to Cebu to accompany Bishop Hendrick and his party to Manila. They were going to visit Manila to participate in extending a welcome to the Jesuits on their return, out of respect for the splendid work they had done. Bishop Hendrick took Bishop Dougherty for a drive about Cebu on the afternoon of November 29, and at two-thirty the following morning, was seized with a peculiar sickness. Dr. Deen, Bishop Hendrick's physician, was immediately summoned, and he saw at once that the patient was suffering from cholera. Despite his efforts and those of the other physicians of the city, Doctors Pond, Pelayo, Santos, Hinojosa and Escano to save the prelate's life, all was in vain. The last sacraments were administered by Bishop Dougherty, and in a few hours, early in the day of Tuesday, November 30, 1909, Bishop Hendrick's life of activity and apostolic zeal was brought to a close.

The funeral services of the beloved prelate were held in the Cathedral on Tuesday, November 30, the day of his death, at five o'clock in the afternoon. The services were the most impressive witnessed in the historic city for many years. Bishop Gorordo officiated and was assisted by the Reverends Pedro Alburo, Filomeno Flores, Gregorio Reynes and other priests of the Diocese.

1 The Philippine Catholic, July 2, 1909.

The great Cathedral of Cebu was taxed to its capacity during the services by an immense and heterogeneous multitude of Cebuanos. They had come to pay their last tribute of honor to their friend in Christ, whom they had learned to love so sweetly and so intensely, and to lisp a prayer for the peaceful repose of his soul. In that sorrowing mass of humanity could be seen side by side, the priest and the layman, the Catholic and the non-Catholic, the white and the brown, the old and the young, the rich and the poor, the learned and the ignorant, which was an evident proof of the universal esteem the people of the province had for the deceased.

When the services were concluded, the remains of the deceased bishop were taken to the left wing of the Cathedral, and placed in a crypt under the altar alongside those of a former Bishop of Cebu, the Rt. Rev. Romuldo Jimeno, D.D. The honorary pall bearers were Hon. Adolf Wislezenus, Judge of the Court of First Instance, Sr. A. Borromeo, Attorney of the Province, Sr. Lucio Herrera, the Chinese Consul, Doctors Deen, Pond, Pelayo, Santos, Hinojosa and Escano, Mr. Rafferty, Collector of Customs in the port of Cebu, an intimate friend of the deceased, Sr. V. Rodriguez, Sr. A. Aldecoa and one gentleman whose name was unfortunately not recorded.

The following morning, December 1, a Solemn Pontifical Mass of Requiem was celebrated in the Cathedral for Bishop Hendrick. Bishop Dougherty was the celebrant, and the eulogy was delivered by Bishop Gorordo. Following the Mass, the final absolutions were sung by Bishop Dougherty, Monsignor Hendrick, Monsignor Singson, the Rev. S. Piczon and the Rev. P. Alburo.

IN MEMORIAM

"The beautiful angels, whose sweet strains of music
Are heard to re-echo before God's high throne,
Are frequently called on by God, their Creator,
To poor human creatures His will to make known.

"Some bring us glad tidings of peace and protection,
Some bring us the chalice so hard to embrace;
But back of each sorrow the sunlight is shining
Which we shall behold when we meet face to face.

" 'Tis the angel of death has now called from life's sorrow
Our dear friend and father—so simple yet grand—
Priest of God, noble Bishop, and great honored statesman,
Revered and lamented throughout all the land.

"He knew no distinction of race or condition,
Alike high and low to his love had a claim;
One vision before him—a soul made for heaven;
He deemed it a pleasure the lost to reclaim.

"No way was too rough or too thorny to follow
To call back one lamb from the desert of sin;
He laid down his life, forgot home and dear loved ones,
Launched out on the deep, the poor stranger to win.

"The conquering hero returning in triumph
Is hailed with delight, and with laurels is crowned;
But our hero returns not from lands he has conquered;
Where he fought his love-battles his grave may be found.

"Oh why should we weep? See, the bright sun is shining!
It lights up the pages of noble deeds done.
He hath finished his work; he hath laid down his burden
His crown to receive, for his vict'ry is won."

S. M. F.

Chapter XXVIII

THE RT. REV. THOMAS AUGUSTINE HENDRICK, D.D., LL.D. (Continued)

EDITORIAL COMMENT AT THE TIME OF HIS DEATH: THE ADVERTISER-JOURNAL, AUBURN, NEW YORK—DEMOCRAT AND CHRONICLE, ROCHESTER, NEW YORK—THE UNION AND ADVERTISER, ROCHESTER, NEW YORK—THE ROCHESTER HERALD, ROCHESTER, NEW YORK—CABLE NEWS AMERICAN, MANILA, P. I.—THE HORSE REVIEW, CHICAGO, ILLINOIS—CATHOLIC UNION AND TIMES, BUFFALO, NEW YORK—PERSONAL ESTIMATES: THE RT. REV. THOMAS F. HICKEY, D.D., BISHOP OF ROCHESTER, IN THE CATHOLIC CITIZEN, ROCHESTER, NEW YORK—THE REV. AUGUSTINE M. O'NEIL, LL.D., M.R., ROCHESTER, NEW YORK, IN THE EVENING ADVERTISER, ROCHESTER—THE REV. MURRAY BARTLETT, AN EPISCOPALIAN CLERGYMAN, IN THE MANILA TIMES, MANILA, P. I.

(The Advertiser-Journal, Auburn, New York)

"Bishop Thomas A. Hendrick lies dead in Cebu, having succumbed to an attack of cholera. His brother Joseph was at the bedside of the dying bishop. It is stated in the cablegram that cholera is quite prevalent in Cebu.

"Bishop Hendrick will long be remembered by the people of Cayuga County and the city of Auburn. He was once and for many years a priest in the village of Union Springs, and on alternate Sundays, drove to Aurora and Cayuga to hold services in the Catholic churches in those places. This was twenty-five years ago. From Union Springs, he was moved to St. Bridget's Church in Rochester, where he became one of Rochester's most valuable citizens. He was made bishop of Cebu while at Rochester, and he ends his work in that far-away province of the United States though his friends had hoped he might return here.

"Bishop Hendrick was a man of ideal disposition and rare mental development. He was a firm, steadfast friend. In all respects he was lovable in the extreme and had hosts of friends irrespective of church or creed or politics. He took a lively interest in politics and often did a service in the cause which he considered just.

"In the days when Father Hendrick was a priest in Union Springs, he had friends by the legion in this locality, and he was interested in the development of the horse and became one of the foremost authorities on the subject. After he left Union Springs and went to Rochester, a larger field of church work occupied his time and attention, and he gave his thought and endeavor to church work and the cause of temperance.

"He was one of nature's noblemen in whatever respect one chose to study him, and it is a sad thought that never in this world will we see his benign and expressive countenace again."

(*Democrat and Chronicle, Rochester, New York*)

"The news which was yesterday flashed under the ocean and across the continent that the Rt. Rev. Thomas A. Hendrick, Roman Catholic Bishop of Cebu, was dead in the far-away Philippines, was received in Rochester with profound regret by all classes in the community. It was known that he had been critically ill, and that he had summoned his brother, Msgr. Joseph Hendrick of Ovid, to his bedside, but favorable advices from the latter, gave hope that the Bishop would recover and return for a time to his old home in Rochester. The hope was not fulfilled, as the popular pastor and prelate succumbed to an attack of cholera yesterday.

"Few if any men were better known in Rochester and western New York than Father Hendrick, or 'Father Tom,' as he was affectionately called during the long term of his ministrations in Rochester and its vicinity. While forceful and energetic in everything which made

for the welfare of the people of the community, and while he was always to be found in the forefront in every movement which made for civic betterment, he was singularly modest and unassuming. His charities were boundless within the limits of his resources, and he widened those limits by his simple and unostentatious life. Nor did he confine his benefactions to the people of his own faith and creed. All suffering looked alike to 'Father Tom,' and he never held back his hand when opportunity for its relief came. It was only his more intimate friends who came close to his life, who knew of many of his acts of self-denial for the spiritual, moral or temporal welfare of others.

It was not alone for his beneficent acts, which were as countless as the stars, his public service, which was constant and onerous, or his self-denial for the good of others, that Bishop Hendrick will be remembered. No man ever came into contact with him, and knew him, who was not to a degree uplifted by that contact and friendship; for to know 'Father Tom' was to be his lasting friend. Thus it is that to tens of thousands of the people of Rochester, his death is a personal affliction. Not only as prelate, but as pastor, personal friend, wise counselor and patriotic citizen, will Father Hendrick, Bishop of Cebu, be remembered."

(The Union and Advertiser, Rochester, New York)

"The death of the Rt. Rev. Thomas A. Hendrick, Bishop of Cebu, P. I., which was announced in this newspaper yesterday, has caused profound sorrow in Rochester and wherever he was known. As assistant pastor of St. Mary's Church, and subsequently for many years as pastor of St. Bridget's, he endeared himself to thousands of people in this city. 'Father Tom,' as he was affectionately called, was much more than a clergyman. He was everybody's friend and helper, with a heart overflowing with sympathy for those in affliction, and with a cheerful smile and handshake for all with whom he came

in contact. One never hears that expressive phrase, 'The milk of human kindness,' without thinking of Father Hendrick.

"It is much to have died beloved. It is more than to have died rich or powerful or in any way renowned. And Bishop Hendrick was beloved of all men who knew him or knew of his priceless service to his fellow men. We cannot here attempt to estimate his worth. It is not necessary. The people loved him. Their affection is his eulogy and his editorial."

(The Rochester Herald, Rochester, New York)

"The death of Bishop Hendrick laid a sad bereavement upon Rochester, for it was here that among all creeds and classes, he was intimately known and greatly loved. But the untimely ending of the Bishop's career in the Philippines is even more a loss to his church than to his country.

"Father Hendrick—'Father Tom,' as he was lovingly called by old friends long after his promotion to the bishopric of Cebu—had a rare fitness to perform the difficult tasks of his last station. He was a typical American, loyal to the institutions of his own land, fond of its people and its life, and proud of its history. Devotion to his church and to the labors of its ministry, had not meant for him a loss of civic impulse or of the sense of civic obligation. Christianity to his mind meant that the making of a better citizen was accomplished in the making of more earnest and devoted Christians. His religion, reflected in his own conspicuous example, did not separate into mutually exclusive departments a man's life as a churchman and a member of the community. It taught that in either sphere the individual should be better for his experience in the other.

"This is a sample and practical view of a churchman's obligation alike to his church and to his country, and it is commonly preached in the pulpit of many creeds. But it is far less commonly followed by the many

who preach it. Father Hendrick made it the rule of his life and the enduring guidance of his daily conduct. He was an American citizen, and particularly a citizen of Rochester, hardly less than a moral leader ordained by his church. He was ready to lend the influence of his name and to give his active aid to every cause. Charity, the public health, the enforcement of the law, the moral welfare of the wards of the state — all engaged his thought and gave frequent opportunity for his endeavors.

"The problem of adjustment of the ecclesiastical authority of the Roman Catholic Church among the Filipinos to the new conditions resulting from the acquisition of the islands by the United States, called for the administration of men of practical judgment and intensely human sympathies. There were to be blended into working harmony the interests of the church, the welfare of the civilized and semi-barbarian peoples, and the newly established rule of an alien government. No one of the three elements perfectly understood the rights, the needs or the aims of both the others. We regarded the selection of Father Hendrick as one of the three men especially commissioned for this complex task as most fortunate. A faithful churchman, he apprehended perfectly all that was required of him as a representative of the authority of a great religious body over its communicants. A loyal American, trained in the knowledge and principles of government, he knew the meaning of religious liberty, the right of the church to the state's protection of its property, and its freedom of worship. As a citizen and as a man, he was familiar with the practical adjustment of individual purposes, ambitions and desires to the plan of giving the greatest practical good to all who are destined to live together under a common system of government.

"As we have said, he was admirably fitted for the important tasks of his novel station in a strange land. He went to them manfully, as became one whose resolute

manhood never recoiled from a trying duty. We may believe that he faced his end with the same brave spirit. His death leaves his work unfinished. It adds another name to the long list of those who for the sake of religion and humanity, have made heroic sacrifice of the companionship of friends and kindred, of the comfort and peace of home, and at last of life itself."

(Cable News American, Manila, P. I.)

"The taking off of Bishop Hendrick at Cebu, brings sadly to the attention, one of those men whom mankind in its best moments delights to honor, not because of the office he occupied but because he magnified the office. One does not need to see the world from his viewpoint to discover the hero in the man or the martyrdom in his tragic death."

(The Horse Review, Chicago, Illinois)

"Just as last week's *Review* was going to press, cable dispatches brought the news of the death of Thomas Augustine Hendrick, Roman Catholic Bishop of Cebu, Philippine Islands, known to lovers of the trotting horse, in former years, as 'Aurelius,' under which penname he contributed to the turf press, during the later 'eighties and early 'nineties, some of the ablest, most brilliant and most thoughtful contributions to the trotting literature of the time. We were then unable to make more than mention of the sad news, and now take melancholy pleasure in paying our tribute of regret and respect to his memory. . . .

"It is perhaps strange that an eminent prelate should devote himself to this endeavor, but love for the trotter is no respecter of persons, and many clergymen, of all denominations, have owned its powers of fascination. Bishop Hendrick was not a professional turf journalist. The writings of 'Aurelius' were a labor of love, and while many journals competed for the privilege of

printing them, they were written not primarily for any pecuniary profit, but *con amore* and as a recreation from the cares and responsibilities of his clerical vocation. At this period he was a simple priest, with a parish at Union Springs, N. Y., but his abilities and character made his advancement in the church inevitable and eventually the high honors of a bishopric were conferred upon him. As he rose in rank, his priestly labors naturally became more exacting, and, absorbing all his time and energies, made it imperative that he should abandon the pen of 'Aurelius.' It was therefore laid aside, and it is now fifteen years since anything over his signature has appeared in the turf press.

"'Aurelius' was first attracted to turf journalism by *Wallace's Monthly.* When John H. Wallace was at the height of his power and influence as a publisher and as the founder and proprietor of the *Trotting Register,* he gathered around him one of the ablest and most brilliant corps of contributors ever identified with any publication devoted to the light harness horse. The two foremost were the late Leslie E. MacLeod, who became associate editor of the *Monthly,* and 'Aurelius.' Bishop, then Father Hendrick, in addition to an innate love for the trotter, had a brother, Colonel Michael J. Hendrick, now in the United States consular service in New Brunswick, who was at that time actively interested in the breeding business at Union Springs, N. Y., in which he himself also indulged in a modest way. Possessing the gift of literary expression in a marked degree, it was natural that he should exercise it. From the outset, his writings attracted the attention and admiration of discerning readers and immediately won for their author a place in the first rank of turf litterateurs. 'Aurelius' not only was versed in blood lines of turf history—he was a powerful original thinker and a brilliant writer, persuasive and convincing, witty and polished, master of style which enabled him to touch no subject that he did not illuminate and adorn. For ten years or more, his con-

tributions were among those to which readers turned with eagerness and from the perusal of which they extracted both instruction and pleasure. At first confined to the *Monthly* exclusively, their rare quality brought widespread demands for them, and from time to time, they appeared in nearly all the trotting publications. It was the privilege of the *Review* to print a number of them, the last which we recall, entitled 'A Trotting Prognosis,' having appeared in the Christmas issue of 1893. Like all strongly individual writers, 'Aurelius' was decided in his opinions and not all his opinions were correct, but in the main he was a sound thinker, a man of liberal ideas, logical, progressive and inspiring. If there were but a few more like him to-day, wielding pens for the advancement of the trotter, it would mean much for the cause. . . .

"Perhaps few of the present readers of the *Review* recall the writings of 'Aurelius' for in the fifteen years that have elapsed since he relinquished his pen, virtually a new generation of horsemen has arisen, and of these—breeders, owners, trainers, drivers, writers and readers—who formed the rank and file in his day, the great majority have either, like him, answered the final summons, or retired from the field. But a not inconsiderable number, nevertheless, will recall him with appreciation as one to whom they owed many hours of instruction and entertainment and will join with us in offering to his memory the tribute which a noble life deserves."

(*Catholic Union and Times, Buffalo, New York.*)

"With the passing of Bishop Hendrick of Cebu there went from among us an American churchman whose influence has been used for all that was best in American life and who crowned by what may well be considered almost a martyr's death, a life spent for the benefit of his fellow Catholics.

"When it was resolved that one of the best ways of

extending American influence among the Filipinos would be to have American Catholic bishops among them, he was very naturally selected as a representative American churchman for any of the episcopal sees. He amply fulfilled expectations in his new post, and his untimely death must add still further to the prestige he deserves for unselfish work done for the church.

"There are many more Catholic churchmen of the type of Bishop Hendrick in this country than is usually thought, though only a few of them get the opportunity to show their true worth as he did. It is not worldly honor that they look for, but the satisfaction of doing their duty and the consolation of this feeling repays them for all their labor. When we have a chance to honor them, as was the case with Bishop Hendrick, it is a pleasure to accord the deserving tribute of admiration and of reverence and to call attention to the fact that through the lives of such men the Catholic Church in America is growing into a place worthy of her in the minds of our fellow-citizens who are not of our faith."

(The Rt. Rev. Thomas F. Hickey, D.D., Bishop of Rochester, in the Catholic Citizen, Rochester, New York.)

"I knew Bishop Hendrick from the beginning of his priesthood. I was a schoolboy in the parish where he was an assistant priest. His qualities of mind and soul were those which distinguish any one who possess them. His great characteristic of wishing to do good to others is worthy of comment and worthy of emulation. I may say that this quality of kindness is a trait of the Hendrick family. I believe that it is hard for people here to appreciate the work Bishop Hendrick did in Cebu. His death comes as a loss to that diocese, a loss to the country and a personal loss to me. I was away at the time the news of his death came. The news was forwarded to me in Syracuse, and I was greatly shocked."

(The Rev. Augustine M. O'Neil, LL.D., M.R., Rochester, New York, in the Evening Advertiser, Rochester.)

"The news of Bishop Hendrick's demise was so unexpected that it has been a veritable shock to his numerous friends in this country. He was a man of rare qualities, which he consecrated to the noblest purposes. Bishop Hendrick was big in every sense of the word, physically, intellectually, and above all, he was big hearted. I never met a man who cared so little for himself and so much for others. It is not surprising then, that he grappled his friends to himself with hoops of steel.

"The acquaintance and company of Bishop Hendrick were sought by those of learning and high station, and while he was friendly to all, it may be truly said that his preference was for the poor. Bishop Hendrick delighted in relieving the distressed and with Job he could say: 'I was an eye to the blind, and a foot to the lame. I was the father of the poor.'[1] Bishop Hendrick was called upon to fill responsible positions in ecclesiastical and civil life, and one could say of his deeds, what Johnson said of Goldsmith's writings: *'Nihil tetigit quin ornavit.'* A friend, an ideal citizen, a noble priest, a lovable bishop, he has closed his self-sacrificing life in a self-sacrificing manner. The last pulsation of his noble heart was in the cause of God and humanity. Peace to his mortal remains; eternal rest to his soul."

(The Rev. Murray Bartlett, an Episcopalian clergyman, in the Manila Times, Manila, P. I.)

"In the death of the Rt. Rev. Monsignor Hendrick, Bishop of Cebu, the people of the Philippines have lost a devoted pastor and friend and the Americans living here, one of the most patriotic and highminded countrymen. For nearly ten years it was my privilege to work side by

1 Job, XXIX, 15-16.

side with 'Father Tom,' as he was affectionately called by the people of Rochester, New York, where for nearly twenty years he was pastor of St. Bridget's Church.

"He was in the forefront of every movement for the common good, and his charity, benevolence and sympathy with the poor and oppressed knew no race or creed. His death will be mourned and his loss will be felt as sincerely there as here, for during all these years, he was a mighty exponent of the righteousness that exalteth a nation, and his influence was felt throughout the state. For many years, he held an honorable and profitable position on th Board of Regents, and his broad-minded, big-hearted influence upon public education will be long felt and remembered. He was one of the most intimate and trusted advisors of Theodore Roosevelt during his service as Governor of New York. When he left Rochester, his fellow citizens gave him a remarkable demonstration of their respect and love. The largest theater in the city was packed to the doors and hundreds were turned away. The members of the committee making the arrangements in response to the great popular demand, were, with one or two exceptions, members of other churches, and Roman Catholics good-naturedly stayed away in order that their Protestant friends might have a seat. The chief citizens in many walks of life, paid heartfelt tribute to the departing bishop, and at the end, he was presented with a purse of several thousand dollars, which came from hundreds of people of all denominations.

"I shall never forget the simple, earnest words of farewell, when, with trembling voice, he told us he was leaving the home and country he loved, to take up a work to which in his heart he believed God had called him.

"The love and devotion he gave to the people of Rochester, he gave to the people of Cebu. Last year when he returned to his former home, he was met at the railway station by ministers of every denomination while the streets were full of happy children and people.

Broken as he was in health, great pressure was brought to bear upon him to remain, and it was generally understood that an American bishopric was offered him. 'Father Tom' however, when he put his hand to the plow never looked back, so he returned to die among the people to whom God had sent him. One with them in his life, truly he was one with them in his death.

"His labor and his sacrifice will ever be an inspiration to Americans and Filipinos alike. When we think of his example, surely all of us must feel like doing our work a little better, to make our charity a little wider."

Murray Bartlett.

Chapter XXIX

THE REV. JOHN FRANCIS NELLIGAN

THE NINTH PASTOR OF AURORA—NATIVE OF ROCHESTER—HIS EARLY EDUCATION—STUDIED IN ST. ANDREW'S PREPATORY SEMINARY AND ST. JOSEPH'S PROVINCIAL SEMINARY—ORDAINED IN ROCHESTER—FIRST APPOINTMENT—PASTOR OF PHELPS—HIS DISMAL OUTLOOK—HE SUCCEEDED—BECAME PASTOR OF UNION SPRINGS, AURORA AND CAYUGA—HIS CHANGES IN RESIDENCE—IMPROVED THE AURORA CHURCH PROPERTY—HIS SILVER JUBILEE—HE BURIED THE PIONEER CATHOLICS—THEIR HEARTS' THROB—TRANSFERRED TO ROCHESTER—IMPROVED THE CHURCH PROPERTY IN ROCHESTER.

The Rev. John Francis Nelligan, who followed Father Hendrick, becoming the ninth pastor of Aurora, is a native of Rochester, New York, where he was born on Wednesday, July 31, 1861. His parents were John and Julia Kelly Nelligan, and he was the fourth of a family of nine children, three boys and six girls.

Father Nelligan received his preliminary education at the old Number Nine public school in Rochester. In the fall of 1874, he entered St. Andrew's Preparatory Seminary in the same city, for the study of the classics. He finished his studies at the seminary in June 1879, and in the month of September following, entered St. Joseph's Provincial Seminary, Troy, New York, for the study of philosophy and theology. Having finished his theological studies before reaching the canonical age, he was obliged to wait several months for ordination. However, the day happily came entitling him to the honor, and he was ordained to the priesthood in St. Patrick's Cathedral, Rochester, New York, Saturday, July 26, 1884, by Bishop McQuaid. The following morning, he celebrated his first Holy Mass in St. Bridget's Church, Rochester.

Father Nelligan's first appointment was that of assistant pastor of the Holy Family Church, Auburn, New York, where he remained but nine months. While at the Holy Family Church, he had the distinction of celebrating the first Mass in Auburn Prison.[1] In May 1885, he was named pastor of St. Francis Church, Phelps, New York. When he arrived in Phelps, he found no parochial residence, the church was antique and badly in need of repair and his parishioners were few and scattered. The offertory collection on the first Sunday after his arrival, amounted to seventy-four cents. After being told the amount by the collector, who had gone through the formality of counting it, Father Nelligan replied: "My, but that's a bright outlook for a young pastor." Father Nelligan however, was not dismayed over the small financial showing of his new congregation. He began to draw the congregation together by gradually building up the spiritual edifice, knowing well that the material would take care of itself in due time. During the few years of his pastorate in that little parish, he was able to make the needed changes and improvements in the church, he purchased a residence for a rectory and made many improvements on the church property in general. In February 1891, he was transferred to Union Springs, New York, as pastor of St. Michael's Church and the missions of St. Patrick in Aurora and St. Joseph in Cayuga.

In 1893, Father Nelligan took up his residence in Cayuga, and in January 1901, moved from that village to Aurora, when the newly purchased parochial residence was ready for occupancy. In 1904, the mission of St. Joseph in Cayuga was attached to St. Aloysius' Church in Auburn, and Mass from that time on, was celebrated in St. Patrick's Church, Aurora, every Sunday. For

1 The first Mass in Auburn Prison was celebrated on the feast of the Exaltation of the Holy Cross, Sunday, September 14, 1884. The Mass was a Missa Cantata (High Mass), and the music was furnished by the choir of the Holy Family Church. The Rev. William J. Seymour, pastor of the Holy Family Church, preached the sermon. (Reminiscences of the Rev. John Francis Nelligan).

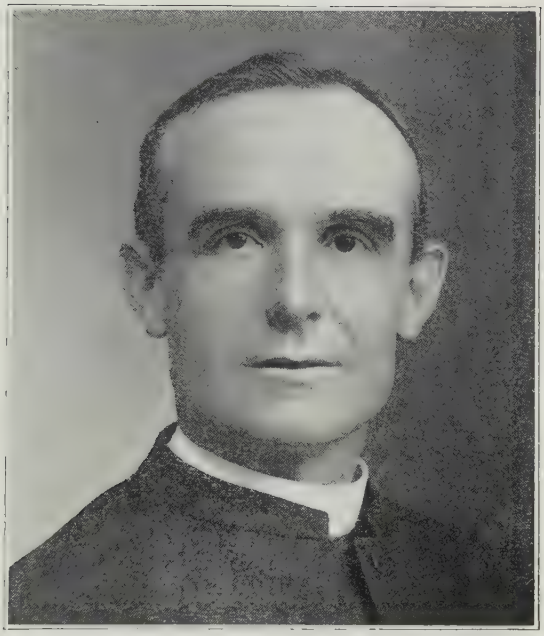


Photo by Ernsberger

THE REV. JOHN FRANCIS NELLIGAN

The ninth pastor of Aurora.

many years before this time, Mass had been celebrated in Aurora only on alternate Sundays.

During the nineteen years of Father Nelligan's pastorate in Aurora, his zeal as a shepherd of souls was ever manifest. His zeal however, extended to the material side of the parish as well. The parish property was transformed under his keen management, and when he left Aurora for another and a larger field, he left a plant of beauty unsurpassed and at the same time, one of the most complete plants of its size in the entire state. Father Nelligan took an active part in every civic enterprise, and was extremely popular not only with his own people but also among those of other faiths.

The following improvements made to the church property in Aurora, during his pastorate, with the years in which they were added, are especially worthy of mention: a net set of pews, 1892; the building of the sacristy, 1894; installing of electric lights, 1894; sidewalk laid in front of the church, 1895; additional pews for the rear of the church, 1895; new vestment case, 1896; new tin roof for the church, 1896; oak wainscoting in the church, 1897; frescoing of the church, 1897; new set of sanctuary chairs, 1897; new high altar, 1897; new altar railing, 1897; a set of imported stations of the cross, 1898; a set of new statues, 1898; new confessional, 1898; two new side altars, 1898; parochial residence purchased, remodeled and addition made to it on the west, 1900;[1] sidewalk laid before the parochial residence, 1902; new stained glass windows placed in the south side of the church, 1902; church lot filled and graded, 1901-1904; church barn erected, 1904; sanctuary extended to the west, 1907; church basement excavated and finished for a church hall, 1907; new steam heating system installed in the church, 1908.

1 The deed of this property transferring title from "Maurice Polhamus to the Trustees of St. Patrick's Church," bears date of September 20, 1900, and was recorded the same day in the Cayuga County Clerk's Office in Book 185 of Deeds, p. 539. The consideration in the transaction was twenty-eight hundred dollars.

Father Nelligan quietly celebrated the silver jubilee of his ordination to the priesthood, in St. Patrick's Church, Aurora, Monday, July 26, 1909. He was celebrant of a Solemn High Mass at nine o'clock. The Rev. John Robotti of Auburn, was deacon of the Mass; the Rev. Metello Galanti of Albany, was subdeacon and the Rt. Rev. Msgr. Joseph W. Hendrick of Ovid, was master of ceremonies. His parishioners on the occasion, presented him with a purse, which he turned toward liquidating the debt incurred by installing the new heating system in the church. A *conditio sine qua non* attached to such a gift was most necessary in dealing with him, and this, unfortunately, the donors inadvertently overlooked.

During Father Nelligan's pastorate of nearly a fifth of a century, he saw a new generation spring up to replace the older members of the congregation whom Father Time was rapidly gathering unto Himself. It fell to his lot as the pastor of souls, to administer the last sacraments and prepare for the long eternity, many of the good old pioneer Catholics to whom the establishment of the first Catholic church in Aurora, may justly be attributed. These pioneer Catholics were, in nearly every case, natives of the "land of saints and scholars," and while they were exemplary citizens and loved intensely the land of their adoption, there were numerous characteristics in them, which were indicative of the land of their birth. The consciousness of these characteristics and the death-bed scenes in the homes of these fervent children of St. Patrick, must have suggested at least, in the mind of Father Nelligan, the interrogation which the poet penned in the lines:

"O soggarth aroon! sure I know life is fleeting:
Soon, soon in strange earth my poor bones will lie.
I have said my last prayer and received my last blessing,
And if the Lord's willing, I am ready to die,
But, soggarth aroon, can I never again see
The valleys and hills of my dear native land?

THE PAROCHIAL RESIDENCE, AURORA.

Photo by Kraemer

When my soul takes its flight from this dark world of sorrow,
Will it pass through Ireland to joint the blessed band?

"O soggarth aroon! sure I know that in heaven
The loved ones are waiting and watching for me,
And the Lord knows how anxious I am to be with them,
In those realms of joy, 'mid souls pure and free:
Yet, soggarth I pray, ere you leave me forever,
Revive the last doubt of my poor dying soul,
Whose hope, next to God, is to know that when leaving
'Twill pass through Ireland on the way to its goal!

"O soggarth aroon! I have kept through all changes
The thrice blessed shamrock to lay o'er my clay:
And oh, it has 'minded me, often and often,
Of that bright smiling valley, so far, far away.
Then tell me, I pray you, will I ever again see
The place where it grew, on my own native sod?
When my body lies cold in the land of the stranger,
Will my soul pass through Ireland on its way to our God?"

O'Sullivan.[1]

The first complete census of St. Patrick's parish, Aurora, of which there is a record, was taken up by Father Nelligan in March 1901. At that time, there were four hundred twenty-three souls in the parish.[2]

When the late Rev. James A. Hickey resigned as pastor of the Holy Apostles' Church in Rochester, in January 1910, Father Nelligan was appointed to succeed

1 The Boston Pilot, early in the eighties, speaking of this poem, said: "The . . . . . poem was written a number of years ago, by a bright but unfortunate poet named Denis O'Sullivan. The idea was, perhaps, taken from an old Irish tradition found related in the dialogue between Ossian and St. Patrick, of a mysterious passage, in some part of Ireland, which leads to 'Theerna-moag,' or the Land of Youth— a figurative heaven. Whatever be the origin of the idea, it is a beautiful one—sacred in its nature and sublime in itself."

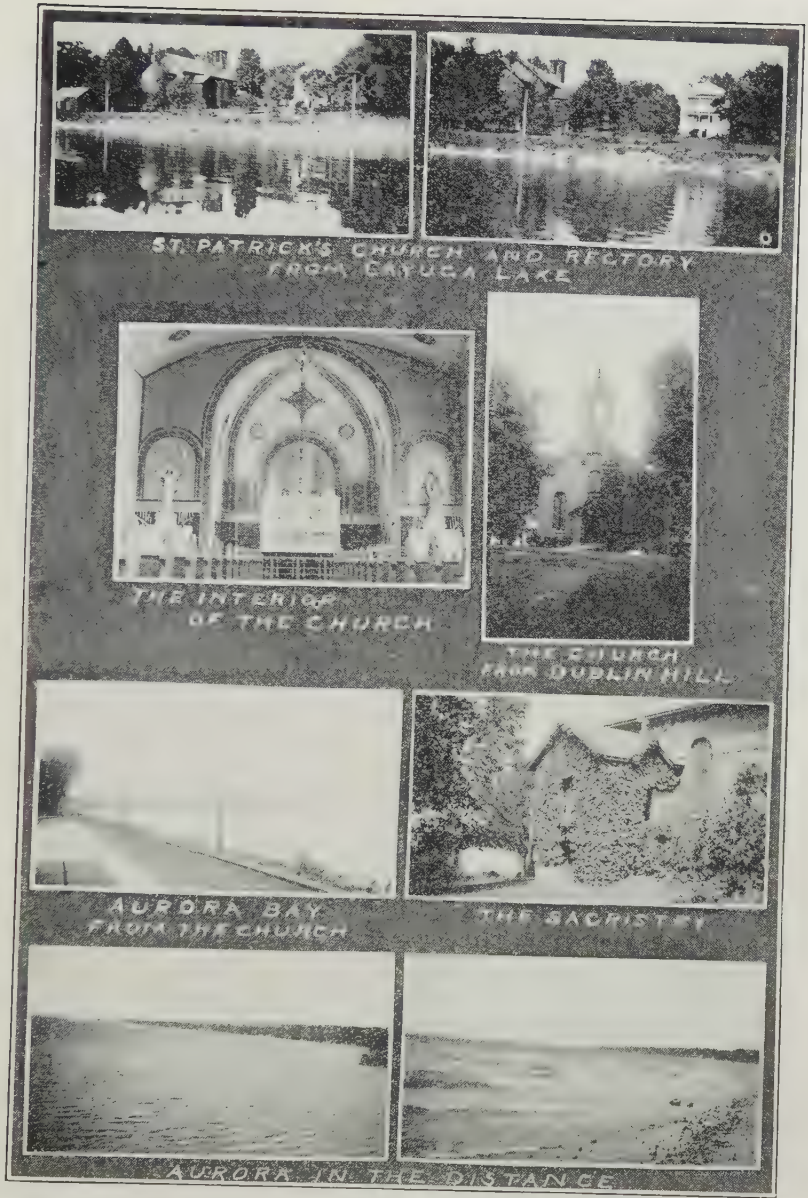
The words "soggarth aroon" are from the Gaelic, soggarth, a noun, meaning priest, and aroon, an adjective, meaning dear—the dear priest.

2 Archives of St. Patrick's Church, Aurora.

him. It was with a deep regret that he left the parish of Aurora, developed with the years of his pastorate, where he had seen so many of his parishioners pass from the happy realms of childhood to men and women's estate. He had long since accustomed himself to the gentleness of the village surroundings, where the constant rippling waters of Lake Cayuga sang the evening lullaby, and he loved it.

In the Holy Apostles' parish, Father Nelligan continued his work of improvement. He remodeled the parochial residence and converted it into a home for the teaching Sisterhood, made extensive repairs on the church, erected a new parochial residence, and lastly, built a new parochial school, which is one of the model schools of the city.

Father Nelligan still remains pastor of the Holy Apostles' parish, where as in previous pastorates, despite his unostentatious manner, he is extremely popular.



Photographs by Catalano and Heffernan

SOME AURORA SCENES

Chapter XXX

THE REV. JAMES EDWARD KENNEDY

NATIVE OF STANLEY—SUCCEEDED FATHER NELLIGAN—HIS PRELIMINARY EDUCATION—GRADUATE OF CANANDAIGUA ACADEMY AND ST. ANDREW'S PREPARATORY SEMINARY—SPENT ONE YEAR IN ST. JOSEPH'S PROVINCIAL SEMINARY, TROY—ONE OF THE FIRST STUDENTS TO ENROLL IN ST. BERNARD'S SEMINARY—HIS ORDINATION—FIRST APPOINTMENT—MADE PASTOR OF HAMMONDSPORT AND PRATTSBURG—ERECTED NEW STONE CHURCH IN HAMMONDSPORT—IMPROVED CHURCH PROPERTY IN BOTH PARISH AND MISSION—TRANSFERRED TO AURORA AS TENTH PASTOR OF ST. PATRICK'S CHURCH AND THE MISSION OF ST. MICHAEL IN UNION SPRINGS—IMPROVED CHURCH PROPERTY IN BOTH VILLAGES—HIS SILVER JUBILEE—CLERGY PRESENT—THE CHOIR—IS REMEMBERED WITH GIFTS—APPOINTED PASTOR OF CALEDONIA AND THE MISSION OF MUMFORD.

Father Nelligan's successor to the pastorate of St. Patrick's Church, Aurora, was the Rev. James Edward Kennedy, a native of Stanley, New York, the fourth of eight children, four boys and four girls, the family of James and Sarah Fitzpatrick Kennedy.

Father Kennedy's preliminary education was obtained in the public school of his native town. His classical studies were pursued at the Canandaigua Academy from which he graduated, and at St. Andrew's Preparatory Seminary, Rochester, New York, where he was graduated in June 1892. In September 1892, he entered St. Joseph's Provincial Seminary, Troy, New York, where he studied philosophy for one year. When the new St. Bernard's Seminary of Rochester was opened on September 8, 1893, he was one of the first little band of students to enroll in that institution. Having completed the courses of philosophy and theology, he was ordained to the priesthood in St. Patrick's Cathedral, Rochester,

New York, Saturday, June 12, 1897, by Bishop McQuaid.

After ordination, Father Kennedy's first appointment was that of assistant pastor of Holy Cross Church, Ovid, New York. He remained there until February 2, 1900, when he was made pastor of St. Gabriel's Church, Hammondsport, New York, and the mission of Prattsburg. While at Hammondsport, St. Gabriel's Church was destroyed by fire. This he replaced with a beautiful stone church which was free from debt on the day of dedication. He also remodeled the mission church in Prattsburgh and made many improvements on the church property in both parishes.

Father Kennedy was transferred to Aurora as the tenth pastor of St. Patrick's Church and the mission of St. Michael in Union Springs, February 1, 1910. While in Aurora, he continued his work of improvement. In the spring of 1910, he purchased property on Dublin Hill,[1] adjoining the horse sheds on the east, and immediately erected another tier of sheds. At the same time, he erected horse sheds at the mission in Union Springs. In 1912, he built the garage on the rear of the Aurora church property. In 1913, he made changes in the rectory, and added a sleeping porch overlooking the lake, and in 1921, installed the pipe organ in St. Patrick's Church.

Father Kennedy celebrated the silver jubilee of his ordination to the priesthood, in Aurora, Monday, June 12, 1922. He was celebrant of a Solemn High Mass at ten o'clock. Assisting him were Rev. Edward John Dwyer of Palmyra, deacon; Rev. John J. Cosgrove of Montezuma, subdeacon; Rev. James J. Gibbons of Newark, master of ceremonies. The sermon of the occasion was preached by the Rev. James B. Keenan of

1 A quitclaim deed of this property was issued transferring title from James Lynch and wife to N. Lansing Zabriskie on May 19, 1910, and was recorded the same day in the Cayuga County Clerk's Office in Book 200 of Deeds, p. 37. Mr. Zabriskie immediately deeded the property to St. Patrick's Church, and the deed was recorded in the Cayuga County Clerk's Office, May 19, 1910, in Book 200 of Deeds. p. 38.

Photo by Ernsberger

THE REV. JAMES EDWARD KENNEDY

The tenth pastor of Aurora.

Rochester. The following members of the clergy were present in the sanctuary: Reverends William Payne, Arthur A. LaMay, John M. Ball, George Macauley, John Neary, Paul O'Brien and Ignatius X. Cameron of Auburn; Walter J. Lee, M. R., Ithaca; Cornelius A. Silke, Rexville; Thomas M. O'Connor, King Ferry; Frederick G. Straub, Scipio; Stephen McPadden, William McPadden, Geneva; Daniel P. Quigley, Hammondsport; Joseph Riley, John B. Crowley and Joseph V. Curtin, Rochester; Bernard W. Gommenginger, Joseph F. Dissett, Penn Yan; William A. Rafferty, Stanley; John J. Donoghue, Bath; Edward Joseph Dwyer, Waverly and John R. Fitzsimons, Lyons.

The Mass was sung by a choir consisting of Mr. James A. Hennessy, Mrs. Arthur Havens, Miss Annabelle Doyle and Mrs. E. A. Dennis, all of Auburn. Mrs. J. Frank Hanlon, nee Margaret Purdy, of Auburn, a former organist of St. Patrick's Church, presided at the organ.

At noon, the ladies of the parish served dinner in the church hall to the members of the clergy and the out-of-town guests.

The jubilarian's friends presented him with a beautiful gold chalice, and his parishioners in Aurora and Union Springs, at a reception they tendered in Aurora on the evening preceding the celebration, presented him with a new enclosed automobile.

After spending thirteen years as pastor of St. Patrick's Church, Father Kennedy was transferred to Caledonia, New York, July 7, 1923, as pastor of St. Columba's Church and the mission of Mumford.

The arrival of Father Kennedy in Aurora, marked a new step in the means of transportation for priests in the parish. He was the first pastor of the parish to drive an automobile. By this means of travel, he kept in close touch with all his parishioners, and was constantly on hand where duty called him, to render any possible service.

Chapter XXXI

MEMORIAL TO EARLY JESUIT MISSIONARIES

MONUMENT ERECTED COMMEMORATING HEROIC WORK OF EARLY JESUITS—FATHER JAMES T. DOUGHERTY RESPONSIBLE—KNIGHTS OF COLUMBUS SPONSOR WORK—THE BRONZE TABLET—DEDICATED OCTOBER 12, 1911—SPECIAL TRAIN FROM AUBURN—LARGE CONCOURSE PRESENT—THE REV. JAMES E. KENNEDY, PRESIDING OFFICER—BISHOP HICKEY UNVEILED MONUMENT—THE SPEAKERS—BISHOP HICKEY'S REMARKS—THOSE ON THE SPEAKERS' STAND— GUESTS PRESENT.

In the autumn of 1911, during the pastorate of Father Kennedy, a substantial monument was erected near the site of the Indian village of Goiogouen, three and one-half miles north of Aurora, commemorating the heroic work of the French Jesuit missionaries among the Cayuga Indians in the seventeenth century. Through the efforts of the late Rev. James T. Dougherty, the much loved pastor of St. Mary's Church, Canandaigua, a renowned student of Indian history and legend, the Auburn Council, Knights of Columbus sponsored the work of erecting the memorial. The monument is in the form of a heavy Latin cross, faced with a large bronze tablet with the following inscription from the pen of Father Dougherty:

"This valley was the site
of the principal
Cayuga Indian Village
To the brave French Jesuit
Missionaries whose heroism
was almost without parallel
Joseph Chaumonot
and René Ménard
who as guests of
Chief Saonchiogwa
built here in 1656 the first
house of christian worship
in western New York
Stephen de Carheil
who for nine years ministered
here and his co-labourer
Peter Raffeix
this memorial is respectfully
erected."

The dedication of this monument, which was a memorable event in the history of central and western New York, took place on the afternoon of Columbus Day, Thursday, October 12, 1911. A special train, which left Auburn at thirty minutes past two o'clock, brought three hundred and fifty Auburnians to the scene, where there were awaiting, at least, five hundred visitors from Ithaca and the surrounding towns.

Father Kennedy was the presiding officer at the ceremonies, which began at ten minutes before four 'oclock. The Rt. Rev. Thomas F. Hickey, D.D., Bishop of Rochester, while the Knights of Columbus sang Columbia, unveiled the cross by drawing aside the American flag, whose spacious folds had the monument hidden from view. Father Kennedy then introduced as the first speaker, the Hon. George Underwood, who represented The Cayuga County Historical Society. Judge Underwood's address, confined chiefly to a critical outline of the missionary activities at the mission, proved to be intensely interesting. The second speaker of the afternoon, was the Hon. Thomas H. O'Neil, Mayor of the city of Auburn, who represented the Knights of Columbus. Mr. O'Neil, always a popular speaker, spoke of the significance of Columbus Day, and touched upon points of the mission's history, not included in the address of Judge Underwood. His address, a delightful one, was much appreciated. Following Mr. O'Neil's address, Father Kennedy introduced the Rev. Patrick J. Casey, S.J., of Boston, Massachusetts, as "a colleague of the early missionaries." Father Casey's address was a review of the work of the pioneer Jesuits in America, touching upon their labors at the Cayuga mission, with a mention of the dangers, privations and sufferings they encountered in carrying the Cross of Christ into the canton of the heathen. The last speaker at the exercises, was Bishop Hickey, who was introduced as "the gem that needs no setting." Bishop Hickey, after humorously referring to his introduction, said, in part:

Photo by Heffernan

THE JESUIT MEMORIAL

> "As bishop of the diocese of Rochester, I come to show to the vast body of men, who follow the great Ignatius, what respect we bear for the Society of Jesus, to express my gratitude that the diocese of Rochester has within its boundaries, spots hallowed by deeds of noble men, that those who succeed us in this life, will see that these monuments are not for the glory of man but for the glory of God. To-day, we solemnly lift our voices to honor these missionaries of old. To-day, we thank God in our hearts for what He sent in the persons of these men, to the shores of our own Cayuga, and we trust that you will not treasure today's ceremony, but what has been done here in the past for the honor and glory of God." [1]

On the speakers' platform, erected across the highway from the monument, were seated Bishop Hickey, Father Dougherty, Father Casey, Judge Underwood, Mayor O'Neil and Father Kennedy.

Among the guests present, were the Rev. William H. Casey, Union Springs; the Rev. W. J. Beecher, Dr. and Mrs. Harlan Creelman, F. W. Richardson, George B. Longstreet, Lewis F. Lyon and W. H. Meaker of Auburn and the following members of the diocesan clergy: Reverend Fathers John F. Nelligan, James H. Day and George McCall of Rochester; John J. Hickey, John J. McGrath, Thomas C. Carroll, Patrick J. Smyth and Andrew T. Dissett of Auburn; Bernard W. Gommenginger, Lyons; William Byrne, Ithaca; John B. Doran and Francis T. Moffitt, Scipio; Hugh A. Crowley, Groton; Cornelius A. Silke, Moravia; Michael T. Madden, Phelps and Robert J. Henry, Canandaigua.[2]

1 Auburn Daily Advertiser, October 13, 1911.
2 Ibid.

Chapter XXXII

THE WORLD WAR

THE EIGHTEEN YOUNG MEN WHO WENT TO HELP DEFEND AMERICA'S HONOR—WILLIAM CORNELIUS COUGHLIN PERFORMED AN ALMOST SUPERHUMAN FEAT—THE STORY OF HIS DARING—DECORATED WITH THE DISTINGUISHED SERVICE CROSS—HIS CITATION.

When America entered the World War, eighteen young men from the Aurora parish (then St. Patrick's), went forth to help defend the nation's honor. This number, in comparison to the number of those going to the Civil War from the same parish, seems rather out of proportion, but not so when the fact is borne in mind that at the time of the Civil War, St. Bernard's parish in Scipio, St. Mary's of the Lake parish in King Ferry and St. Hilary's parish in Genoa, besides the vast territory to the east and south, were incorporated in St. Agnes' parish, Aurora.

The eighteen sons of St. Patrick's parish entering the service for the World War, are as follows:

Thomas A. Heffernan, Second Lieutenant, Q. M. C.

George E. Blowers
Francis E. Coughlin
William C. Coughlin
Francis A. Cox
Patrick Cullen
John J. Fitzgerald
Francis E. Flynn
Joseph J. Fox
Eugene P. McGrath
Mark P. McGrath
Paul S. Murphy
Thomas A. Murphy
Lawrence J. O'Brien
Lloyd Radcliffe
Harold W. Ryan
Eugene W. Tierney
George R. Tierney

Private William Cornelius Coughlin, one of the above mentioned soldiers, who was born in St. Patrick's parish, Aurora, Saturday, October 5, 1895, the sixth son of the late Jeremiah Coughlin, a gallant soldier of the Civil War, voluntarily performed an almost superhuman feat at Grand Pre, France. By this act, he is thought to have saved an entire battalion from practical annihila-

tion, and was rewarded for his heroism with the distinguished service cross by General John J. Pershing, Commander-in-Chief of the American Expeditionary Forces.

Private Coughlin, at the time, was a runner. With ten other runners, he was awaiting orders in a large stone building on the outskirts of Grand Pre. These runners carried messages in turn, but when extraordinary danger was imminent, volunteers would be asked for, which in most cases, was understood to mean that the runner would never return. An officer appeared. He had already sent three runners with a code message, and they, each in turn, had fallen. He asked for volunteers to make another attempt at delivering the message to the front, and Private Coughlin volunteered. Another runner volunteered to follow him, to carry on the message in case he met the fate of those starting previously.

The journey was hazardous and was filled with indescribable horrors. Private Coughlin departed, and first passed through a cemetery, which somewhat obstructed the view of the enemy. The barren, broken and shell-torn "no man's land" had to be crossed in full view of the German machine guns, which were sweeping every vestige of life from the broad area. The exact location of the Captain to whom the message was to be delivered was not known, and after getting his bearings as nearly as possible, with the fleetness of an ancient Spartan, he began the perilous journey across a section in which the officer told him "six minutes was a long time to live." He was immediately discovered by the Kaiser's men, and they turned their engines of death upon him. Private Coughlin sought refuge in a shell-hole, while the bullets clicked above him, plowing through the earth and gravel on the upper surface of his shelter. When the enemy believed they had laid him low, they turned their guns in another direction, and in an instant, our hero was again in plain view, dashing toward his objective. Again the guns sent their bullets whistling around him,

WILLIAM CORNELIUS COUGHLIN

and again he sought refuge in a pit. Such was the procedure the whole length of the journey. At one time, he dropped into a shell hole where two American soldiers were quartered. One of these was standing up in the act of opening a can of meat when he fell forward, a bullet having passed through his head. When this happened, our runner left in the midst of fire, and reached another cavern in safety.

Private Coughlin's bearings proved to be nearly correct. He finally neared a pit from which he heard the voice of the Captain he sought, giving word to his men to advance. The private yelled to him to wait, that he had a message for him. The men were held in check. The message which read: "Do not advance," came at a propitious moment, for in another instant, the soldiers of the battalion would have been on their way to what military strategists believed was certain death. Private Coughlin remained with the Captain, who previously had been wounded, until night came on, then returned to his post.

This act of heroism was brought to the attention of General Pershing, who on Saturday, December 7, 1918, signed Private Coughlin's citation for the distinguished service cross. Private Coughlin was absent on leave at the time, and on his return, received the citation with the accompanying decoration, from General McGray. The citation which he received with the distinguished service cross, reads as follows:

"AMERICAN EXPEDITIONARY FORCES

UNITED STATES ARMY

1918

E PLURIBUS UNUM

FOR VALOR

DISTINGUISHED SERVICE CROSS

* CITATION *

PRIVATE WILLIAM C. COUGHLIN CO. "L," 312TH INFANTRY DISTINGUISHED HIMSELF BY EXTRAORDINARY HEROISM IN CONNECTION WITH MILITARY OPERATONS AGANST AN ARMED ENEMY OF THE UNITED STATES AT GRAND PRE, FRANCE ON 23 OCT. 1918 AND IN RECOGNITION OF HIS GALLANT CONDUCT I HAVE AWARDED HIM IN THE NAME OF THE PRESIDENT THE DISTINGUISHED SERVICE CROSS AWARDED ON 7 DEC. 1918

JOHN J. PERSHING

COMMANDER - IN - CHIEF"

NO. 5646

Chapter XXXIII

THE REV. STEPHEN JOHN BYRNE

NATIVE OF SENECA FALLS—COMES FROM A LARGE FAMILY—HIS PRELIMINARY EDUCATION—GRADUATED FROM ST. ANDREW'S PREPATORY SEMINARY—STUDIED PHILOSOPHY AND THEOLOGY AT ST. BERNARD'S SEMINARY—HIS ORDINATION—HIS APPOINTMENTS—HELD PROFESSORSHIP—APPOINTED PASTOR OF ST. PATRICK'S CHURCH, AURORA AND THE MISSION OF ST. MICHAEL IN UNION SPRINGS.

The present and at the same time, the eleventh pastor of St. Patrick's Church, Aurora, the Rev. Stephen John Byrne, is a native of Seneca Falls, New York. Father Byrne, who was born on Tuesday, December 6, 1881, is the youngest of ten children, seven boys and three girls, the family of John and Mary Doyle Byrne.

Father Byrne received his preliminary education at St. Patrick's parochial school, Seneca Falls. His classical studies were pursued at Mynderse Academy in the same city, and at St. Andrew's Preparatory Seminary, Rochester, New York, where he was graduated in 1902. In September 1902, he entered St. Bernard's Seminary, Rochester, New York. Having finished his theological studies, he was ordained to the priesthood with his class, in St. Patrick's Cathedral, Rochester, New York, Saturday, June 6, 1908, by Bishop Hickey, who was then Coadjutor Bishop of Rochester. Father Byrne has the distinction of being the first priest ordained by Bishop Hickey.

After ordination, Father Byrne was appointed assistant pastor of St. Monica's Church, Rochester, remaining there one year. He then was transferred to St. Mary's Church, Auburn, where he held a similar position until September 1911, when he received his appointment to a professorship in St. Andrew's Preparatory Semi-

nary. This professorship was held until the close of the school year, in June 1923. He succeeded Father Kennedy in the pastorate of St. Patrick's Church, Aurora and the mission of St. Michael in Union Springs, on Saturday, July 7, 1923.

Since coming to Aurora, Father Byrne has enshrined himself in the hearts of the townsfolk of every belief and persuasion. In his gentle and unassuming manner, his desire to assist those in spiritual and temporal need and his activity in every movement for civic betterment, he has proven himself a worthy successor of the long line of illustrious pastors preceding him.

Father Byrne, during his pastorate, has removed the indebtedness on the Aurora church property, and made many improvements, which added to its worth, and at the same time, enhanced its beauty. Through his efforts, the golden jubilee of the dedication of the present church in Aurora, was fittingly celebrated, the account of which will be found in the following chapter. The high order of the jubilee exercises gave an evidence of his aptitude for doing things worth while, and the presence of the Rt. Rev. Bishop of Rochester and a very large number of the clergy, indicated the esteem in which he is held throughout the diocese.

THE REV. STEPHEN JOHN BYRNE

The eleventh pastor of Aurora.

Chapter XXXIV

THE GOLDEN JUBILEE OF ST. PATRICK'S CHURCH

INVITATIONS ISSUED FOR THE JUBILEE MASS—A COPY OF THE INVITATIONS—CHURCH AND HALL FITTINGLY DECORATED—JUBILEE EXERCISES BEGAN WITH A REQUIEM HIGH MASS ON TUESDAY MORNING FOR THE DECEASED MEMBERS OF THE PARISH—AN INFORMAL RECEPTION WAS HELD ON TUESDAY EVENING—THE CLERGY PRESENT AT THE RECEPTION—SOLEMN PONTIFICAL MASS CELEBRATED ON WEDNESDAY MORNING—PERFECT WEATHER—PROCESSION TO THE CHURCH—OFFICERS OF THE MASS—JUBILEE SERMON BY THE RT. REV. BISHOP HICKEY—THE SERMON—MEMBERS OF THE CLERGY PRESENT—MUSIC OF THE MASS—THE USHERS AT THE MASS—DINNER IN CHURCH HALL FOR BISHOP AND CLERGY—FATHER BYRNE AND BISHOP HICKEY GAVE ADDRESSES FOLLOWING THE DINNER—JUBILEE CLOSED ON THURSDAY EVENING—FATHER BYRNE ADDRESSED THOSE PRESENT—THE ENTERTAINERS—SOME OF THE PICTURES FLASHED ON THE SCREEN—MEMBERS OF THE CLERGY PRESENT—THOSE IN CHARGE OF THE ENTERTAINMENT.

The golden jubilee of the dedication of St. Patrick's Church, Aurora, which occurred on Saturday, October 11, 1924, was celebrated during three days of the following week. Invitations to the jubilee Mass were issued and mailed to the clergy, former parishioners and friends of the parish, of which the following is a copy:

"1874 1924

THE GOLDEN JUBILEE OF ST. PATRICK'S CHURCH
AURORA, N. Y.
WILL BE CELEBRATED ON
WEDNESDAY, OCTOBER 15, 1924
SOLEMN PONTIFICAL MASS
AT 10 O'CLOCK
RT. REV. THOMAS F. HICKEY, BISHOP OF ROCHESTER
OFFICIATING
YOU ARE CORDIALLY INVITED TO ATTEND
REV. STEPHEN J. BYRNE, RECTOR"

The church and St. Patrick's hall, having been thoroughly renovated, were fittingly decorated for the well nigh perfect semi-centennial celebration. The sanctuary and the altars of the church were decorated with nature's offerings and their fragrance filled the entire edifice. St. Patrick's hall was artistically trimmed with maple branches beautifully tinted with the first frosts of autumn, and at the rear of the stage, in gold leaf, were the numerals, 1874-1924.

The golden jubilee exercises began on Tuesday morning, October 14, with a Requiem High Mass celebrated at nine o'clock, by Father Byrne, for the deceased members of the parish. On Tuesday evening, an informal reception was held in St. Patrick's hall. The congregation, out-of-town guests and friends of the parish assembled shortly after eight o'clock. Bishop Hickey was to have been present, but his late arrival in the village that evening, made it impossible for him to attend. At eight-thirty o'clock, Father Byrne addressed those assembled, and then called upon the following members of the clergy, who each responded with a short talk: the Rt. Rev. Msgr. Michael J. Nolan, D.D., Rochester, Chancellor of the diocese of Rochester, the Rev. John F. Nelligan, Rochester, a former pastor of St. Patrick's Church, the Rev. John M. Sellinger, Sodus and lastly, the Rev. Bernard L. Heffernan, Rockford, Illinois. Following Father Heffernan's remarks, light refreshments were served, and the remainder of the evening was spent most enjoyably in visiting and renewing old acquaintances.

At ten o'clock on Wednesday morning, the principal event of the jubilee took place when Solemn Pontifical Mass was celebrated in St. Patrick's Church. The soft mellow light of a perfect Indian summer morning had diffused its brightness over the lake-side village, as a harbinger of a scene of unparalleled grandeur in historic Aurora. An hour before the time appointed for the solemn ceremonies, people were taking their places in

the church, and the visiting clergy were gathering in the parochial residence.

At ten o'clock, the hour named, the procession of priests and altar boys, headed by the pastor of the church, who carried the processional cross, filed out of the parochial residence. Bishop Hickey, preceded by the officers of the Mass, all clad in rich vestments of white, came last, with Master John Maloney as train bearer. The procession moved into the church and up the center aisle. The priests and altar boys, as they entered the sanctuary, separated and took their places on either side, while the officers of the Mass with the Rt. Rev. Bishop went directly to the altar and began the Mass,—the following taking part:

Celebrant	the Rt. Rev. Thomas F. Hickey, D.D., Bishop of Rochester
Archpriest	the Rt. Rev. Msgr. Michael J. Nolan, D.D., Chancellor of the diocese of Rochester, Rochester
Deacons of honor	the Rev. John F. Nelligan, Holy Apostles' Church, Rochester and the Rev. James E. Kennedy, St. Columba's Church, Caledonia
Deacon of the Mass	the Rev. John A. Conway, Holy Family Church, Auburn
Subdeacon of the Mass	the Rev. Bernard L. Heffernan, St. Anthony's Hospital, Rockford, Illinois
Acoyltes	the Rev. Michael B. Grodon, St. Mary's of the Lake Church, King Ferry and the Rev. Edward J. Lyons, St. Bernard's Church, Scipio
Thurifer	the Rev. Andrew T. Dissett, Holy Family Church, Auburn

Book bearer.....the Rev. Francis Luddy, St. Patrick's Cathedral, Rochester

Mitre bearer.....the Rev. E. Joseph Esser, St. James' Church, Trumansburg

Candle bearer.....the Rev. John F. Neary, St. Aloysius' Church, Auburn

Crosier bearer.....the Rev. Henry C. Manley, Immaculate Conception Church, Ithaca

1st master of ceremonies....the Rev. John M. Sellinger, Church of the Epiphany, Sodus

2nd master of ceremonies...the Rev. John M. Ball, St. Mary's Church, Auburn

Altar boys.....Howard Brennan, John Maloney, Joseph Conaughty, John Cass, Edward Maloney and Hugh Purcell

The jubilee sermon, in which there was paid a beautiful tribute to the faith and spirit of sacrifice of the early Catholics of the Aurora parish, was preached by Bishop Hickey. The sermon follows:

"The solemn services we are holding in this church to-day, are in commemoration of an event, which presents to all concerned, great happiness and great joy. Therefore, we, who are gathered together, offer up our prayers to Almighty God for all the blessings, which He has bestowed upon this parish during the past fifty years. I don't know whether there are any present here to-day, or any living, who were present fifty years ago,[1] but we know that many of those, who were responsible for the church's beginning, have passed away, and it is only fitting and proper for those of us now here, to offer up our prayers for both priests and people, who have been a part of this parish for the fifty years just closed.

"Fifty years, in one sense, is a long period of time, but as we look back, we realize that it is but a very short time after all. Therefore, we can imagine, this morning, the devotion and the faith of those people, who assembled here at the time of the celebration of the first Mass in this church. We, who are liv-

1 There were at least sixty people living at the time of this golden jubilee, who were members of the parish, when St. Patrick's Church was dedicated. Quite a few of these were present at the jubilee Mass.

Photo by Furlong

THE RT. REV. THOMAS F. HICKEY, D.D.

Born in Rochester, New York, February 4, 1861.
Ordained Priest, March 25, 1884.
Consecrated Bishop of Berenice and Coadjutor
Bishop of Rochester, May 24, 1935.
Succeeded to the See of Rochester,
January 18, 1909.

ing, are conscious of the great and rapid changes that have come into our lives during these years. Changes have been so many and so great, in our social and domestic life, that the men and women of fifty years ago would hardly recognize this as the same place in which they lived and worked, but, be that as it may, we are here to pay our tribute to those who preceded us. These people were called upon to make great sacrifices in giving support to their mother church, which they did with a wonderful faith and devotion.

"In the beginning, the churches were of an humbler kind, and the people offered up their prayers, and gathered together to hear Mass in a simpler manner than we do this morning, in the year 1924, when we know so many of the comforts of life, when the conveniences and conditions are so different to fifty years ago. Yet, these good people responded to the appeals of Holy Mother church, and gave of their scant resources, helping to build up this parish with a great readiness to accept conditions as they were. I am not trying to place halos around these people, who have done so much, but I am endeavoring to recognize the hardships they underwent to protect that splendid legacy, which they handed down to us, that we might cherish it, protect it and be ever faithful to it and to Almighty God.

"We must try to-day, to bring home to ourselves, the great benefits we have received from Almighty God, in that we are today, able to live in our homes, to carry on our business without any great sacrifices such as were known in other days.

"It has been my privilege within the past two months, to go across the ocean, and stay in the country where our faith has been so strong during the past centuries. I looked at the remains of the great St. Ambrose of the fifth century, lying in a glass case, and I went and stood in front of the pulpit where St. Ambrose preached centuries ago, at the base of which Augustine, the sinner, sat and received the grace of conversion. I went down to the tomb of the Prince of the Apostles, St. Peter, the Vicar of Christ, and that brought me in spirit across the Mediterranean, up to Palestine to the ways travelled by our Blessed Lord, the Founder of our faith and our church. This is the faith and the church that you and I are able this morning, by the grace of God, to be thankful for. This joyous day then is no mere passing event. It is a great event, it seems to me, as we kneel here in prayer to thank God for His blessings on us all. I visited the Holy Father. I remember of standing close to him, who is to-day, the Vicar of Christ, taking his hand in mine and kissing the ring of the fisherman, and of being able to look into his eyes and receive from him his blessing, to bring to you and to the other people of the diocese.

"I am very happy to be with you on this occasion. I know how proud you are to-day, of the priests who were your former pastors. Not all of them are here. One or the other has passed away,—gone to eternity. But, two are with you here, to rejoice with you, and with all my heart, I too, rejoice with you, and wish you God's choicest blessings. May you give to your children and to your children's children the same beautiful example of a life for God that has been handed down to you."

Besides the priests taking part in the ceremonies, there were also present on the occasion, the following: Reverends William Payne, St. Mary's Church, Auburn, John J. McGrath, St. Aloysius' Church, Auburn and Frederick G. Straub, St. Alphonsus' Church, Auburn; Mario Catalano, D.D., St. Lucy's Church, Rochester, J. Emil Gefell, Ph.D., SS. Peter and Paul's Church, Rochester, Andrew V. Byrne, St. Bernard's Seminary, Rochester and Joseph V. Curtin, St. Patrick's Cathedral, Rochester; John R. Fitzsimons, St. Michael's Church, Lyons; William A. Rafferty, St. Theresa's Church, Stanley; John J. Ganey, St. Dominic's Church, Shortsville; John Fata, O.P., New York; Thomas M. O'Connor, St. Anthony's Church, Groton; Walter J. Lee, Immaculate Conception Church, Ithaca; William H. McPadden, St. Stephen's Church, Geneva; Bartholomew L. Quirk, St. Patrick's Church, Seneca Falls; Michael E. Dailey, St. Mary's Church, Sartwell, Penn.; John J. Cosgrove, St. Michael's Church, Montezuma and Stephen J. Byrne, St. Patrick's Church, Aurora.

The music of the Mass was furnished by the Children's choir of St. Patrick's Church, with Mrs. Hugh F. Purcell presiding at the organ.

The ushers for the Mass were Messrs. Thomas A. Murphy, Michael Nolan, Edward J. O'Brien and Ernest Rafferty.

At twelve o'clock, a dinner was served to the Rt. Rev. Bishop and the visiting clergy, in St. Patrick's hall, by the ladies of the parish. Mrs. Mary Murphy Conaughty, President of the Altar and Rosary Society, was in charge of the arrangements, and the cateress was Mrs. S. J. Doyle of Auburn. Father Byrne presided at the dinner, at which covers were laid for thirty-three.

Following the dinner, Father Byrne, in a few well chosen words, told of his happiness on the occasion, and thanked the Rt. Rev. Bishop and his clerical friends for helping make the day's celebration a success. Father

Photo by Kraemer

CLERICAL VISITORS AND ALTAR BOYS AT THE GOLDEN JUBILEE OF ST. PATRICK'S CHURCH, AURORA.

Back row, left to right: Reverends H. C. Manley, Francis Luddy, M. E. Dailey, W. A. Rafferty, Mario Catalano, D.D., John Fata, O.P., A. T. Dissett, J. M. Ball, J. F. Neary, J. V. Curtin, F. G. Straub, E. J. Esser

Center row, left to right: E. J. Lyons, J. M. Sellinger, T. M. O'Connor, J. J. McGrath, M. B. Grodon, W. H. McPadden, A. V. Byrne, J. R. Fitzsimons, J. E. Gefell, Ph.D., J. J. Ganey, J. J. Cosgrove, B. L. Quirk.

Seated, left to right: J. A. Conway, S. J. Byrne, J. F. Nelligan, Rt. Rev. Msgr. M. J. Nolan, D.D., Rt. Rev. T. F. Hickey, D.D., J. E. Kennedy, William Payne, B. L. Heffernan, W. J. Lee.

Altar boys, left to right: Howard Brennan, John Maloney, Joseph Conaughty, John Cass, Edward Maloney, Hugh Purcell.

Byrne then called upon Bishop Hickey, who spoke in behalf of the clergy present. Bishop Hickey spoke reminiscently of his visits to Aurora as a young pastor, complimented the parishioners upon their splendid celebration and thanked them for the treatment accorded himself and the members of the clergy.

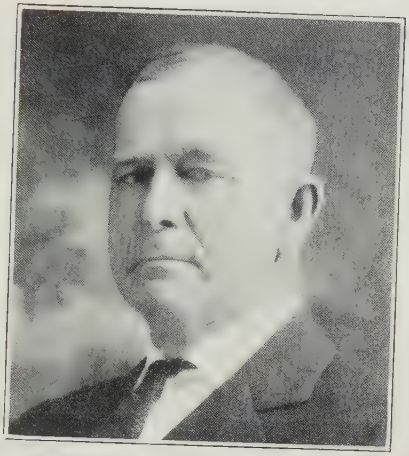
The golden jubilee exercises were brought to a close on Thursday evening, October 16, with an entertainment in Library Hall. Preceding the entertainment, there was an address by the pastor, Father Byrne, who spoke briefly on the significance of the jubilee celebration, and told of the pleasure its success had brought him. He also expressed his feelings of gratitude to the non-Catholics not only for their attendance at the exercises, but also for their many kind expressions of good will.

The entertainment, which was arranged for by Mr. Stephen J. Donahue, was given by Mr. J. Claude Whitfield, singer and raconteur, accompanied by Miss Nansi Richards, both of whom were from Palisades Park, New Jersey. Mr. Whitfield, in his "Illustrated Travelette" through Ireland and Wales, which was interspersed with song, proved himself a delightful entertainer, while Miss Richards, a finished harpist, was equally a favorite with the Aurora audience.

The entertainment closed with the flashing upon the screen of the pictures of St. Agnes' Church, the old church on Dublin Hill, and its successor, St. Patrick's Church, the portrait of Father Pagani, the builder of St. Patrick's Church and also the portrait of Father Byrne, the pastor.

The following members of the clergy, besides Father Byrne, were present at the closing exercises of the jubilee: Father Nelligan, Rochester; Father Cosgrove, Montezuma; Father O'Connor, Groton; Father Grodon, King Ferry; Father Lyons, Scipio and Father Heffernan, Rockford, Illinois.

The ushers at the closing exercises, were Messrs. Francis A. Cox, Thomas A. Murphy and Edward J. O'Brien. Messrs. Patrick J. Brennan and Ernest Rafferty were in charge of the tickets.



PETER MURPHY

HUGH F. PURCELL

The present (1925) Trustees of
St. Patrick's Church, Aurora.

Chapter XXXV

PRIESTS NURTURED IN THE AURORA PARISH

THE PARISH HAS SENT FORTH THREE PRIESTS—MYSTERY SURROUNDS THE NAME OF THE FIRST PRIEST—TRADITIONAL KNOWLEDGE OF HIM—THE REV. JAMES H. DAY—HIS PARENTS—BIRTH—ADVENT IN AURORA—EARLY EDUCATION—ACADEMY—COLLEGE—SEMINARY—HIS ORDINATION—HIS FIRST MASS—HIS APPOINTMENTS IN THE DIOCESE OF ROCHESTER—HIS SUDDEN DEATH—HIS OBSEQUIES—HIS GRAVE—AN EXCELLENT RECORD OF SERVICE—THE REV. BERNARD LEO HEFFERNAN—HIS FAMILY—BIRTH—EARLY EDUCATION—HIGH SCHOOL—COLLEGE—SEMINARY—HIS ORDINATION—HIS FIRST MASS—VESPERS FOR THE FIRST TIME IN ST. PATRICK'S CHURCH—RECEIVES MASTER DEGREE—HIS APPOINTMENTS IN THE DIOCESE OF ROCKFORD.

The parish of Aurora has sent forth two and possibly three young men, who entered the priesthood. Data however, is lacking in regard to one of these, but there is reason to believe that there were three. Since the early days, when the western part of our country began to develop and offer inducements to settlers, an occasional Catholic family of Aurora, joined the caravans journeying over the plains. Tradition tells us that the son of one of the early Catholics, who thus left the village to seek a home and fortune in the west, entered the sacerdotal life. Mr. George Rider, who came to Aurora in 1840, and is now long since dead, furnished the information concerning this budding Levite. Mr. Rider knew him and his family well, and gave the boy's name, but no record of him was kept in writing, and unfortunately, his name is lost to us. When becoming reminiscent, Mr. Rider would often speak of him, and mention the fact that he possessed an unusually bright mind. He said that he was born in Aurora in the thirties, left the village

with his family in the forties and became a celebrated priest in the west.

The second son of the Aurora parish to enter the priesthood, was the Rev. James H. Day. Shortly before his birth, his parents, John and Mary Nevins Day, moved from New York City to Auburn, New York, where Father Day was born, Friday, December 12, 1856.[1] On May 8, 1857, the day family took up their residence in Aurora, where Mr. and Mrs. Day spent the remainder of their lives.

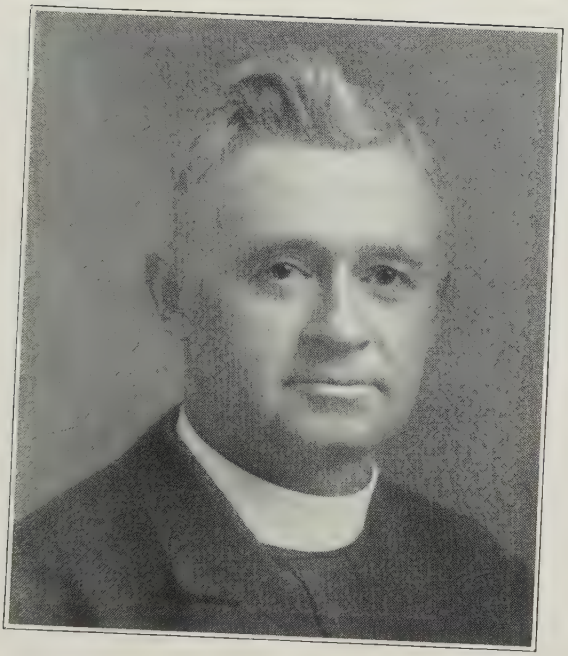
As a boy, James H. Day began his studies in the Aurora public school, and later, entered the Cayuga Lake Academy of the same village. From the Cayuga Lake Academy, he went to St. Hyacinth's College in St. Hyacinth, Canada, where he completed his classical studies. After leaving college, he entered St. Joseph's Provincial Seminary, Troy, New York, for studies in preparation for the priesthood. Having finished the course in theology, he was ordained to the priesthood in St. Patrick's Cathedral, Rochester, New York, Sunday, July 10, 1881, by Bishop McQuaid. The following morning, he celebrated his first Holy Mass in St. Patrick's Church, Aurora.

Father Day's appointments during his priestly life, were as follows: St. Mary's Church, Auburn, New York, where he was assistant pastor, 1881-1882; Pastor of St. Patrick's Church, Cato, New York, with the mission of Red Creek, 1882-1884; Pastor of St. Patrick's Church, Dansville, New York, 1884-1893; Pastor of St. Patrick's Church, Mt. Morris, New York, with the missions of Moscow, Nunda and Craig Colony, 1893-1909; Pastor of Holy Rosary Church, Rochester, New York, 1909-1914.

Father Day died quite suddenly at his home in Rochester, from the effects of a stroke of apoplexy, Fri-

1 Father Day's baptismal record in the archives of the Holy Family Church, Auburn, New York, reads as follows:

"Die 20 Dec. 1856. Baptizavi Jacobum, natum 12 huius ex Joanne Day et Maria Nevins. Sp. erant Jacobus Purdy et Catherina Purdy. M. Creedon."



THE REV. JAMES H. DAY

day evening, January 30, 1914. His obsequies were held Tuesday morning, February 3, 1914, in the Holy Rosary Church, where he had been pastor. The following is a list of the officers of the Pontifical Mass of Requiem:

Celebrant.....the Rt. Rev. Thomas F. Hickey D.D., Bishop of Rochester

Archpriest.....the Very Rev. Dennis J. Curran, V.G., Corpus Christi Church, Rochester

Deacons of honor.....the Rev. James T. Dougherty, St. Mary's Church, Canandaigua and the Rev. Michael Krischel. St. Francis Xavier Church, Rochester

Deacon of the Mass....the Rev. John F. Nelligan, Holy Apostles' Church, Rochester

Subdeacon of the Mass.the Rev. Arthur A. Hughes, Genceseo

Acoyltes.....the Rev. Albert F. Rivers, Portageville and the Rev. George T. Jones, Hammondsport

Censer bearer.....the Rev. Otto Geiger, St. Michael's Church, Rochester

Book bearer.....the Rev. John B. Sullivan, Corpus Christi Church, Rochester

Mitre bearer.....the Rev. Hugh A. Crowley, Groton

Candle bearer.....the Rev. Augustine F. Temmerman, Elmira

Master of ceremonies..the Rev. Andrew B. Meehan, D. D., J.U.D., St. Bernard's Seminary, Rochester

The Rt. Rev. Joseph H. Conroy, D.D., Auxiliary Bishop of Ogdensburg, a classmate of Father Day, was present in the sanctuary. The deacons of honor to Bishop Conroy were the Rev. Augustine M. O'Neil, LL.D., M.R., Immaculate Conception Church, Rochester and the Rev. James E. Hartley, Palmyra.

The active pall bearers were as follows:

Rev. Simon FitzSimons, St. Mary's Church, Rochester
Rev. John H. O'Brien, St. Augustine's Church, Rochester
Rev. William Payne, St. Mary's Church, Auburn
Rev. George Eisler, St. Columba's Church, Caledonia
Rev. Martin J. Cluney, St. Paul's Church, Honeoye Falls
Rev. Patrick Neville, St. Bridget's Church, East Bloomfield
Rev. M. A. F. Holmes, St. Patrick's Church, Macedon
Rev. J. Francis O'Hern, St. Patrick's Cathedral

The eulogy was preached by Bishop Hickey, a schoolmate and a lifelong friend of the deceased. Bishop Hickey, in his inimitable way, spoke beautifully of the life of a priest, touched upon the uncertainty of life and paid an affectionate tribute to the memory of his deceased friend. The bishop said, in part:

> "Life is like a story. Sometimes we know when we are nearing the end, as we slowly turn the pages, but often, we find that the end comes before we realize it. Yesterday, Father Day was with us, and he was doing the things that we ourselves are doing now. Today, he is gone from this life. In Father Day's case, the end of the story came quickly.
>
> "Suddenly, and without warning, in the very act of discharging his priestly duties, Father Day was stricken down. Yet, we must all realize that this is what we are coming to, and we must be prepared.
>
> "A priest is called the Ambassador of Christ, the Soul Healer, the Divine Advisor, the Alter Christus, but there is one name we dearly love to call our priest and that is the name of Father. We love to call him Father, because he represents our Heavenly Father. Father Day was a good priest and a true friend, and when we say that he was a good priest and a true friend, we tell the story of his life.
>
> "Today, we take him to the silent City of the Dead, where repose the remains of bishop, priest, and layman side by side. It is there that we shall go to do honor to his memory, for the memory of Father Day will not be brought to a close with the closing of the grave. His personality was too strong for that. We shall always remember him as the priest, who stood at this altar Sunday after Sunday, guiding us in the path of righteousness, as the kind and loving Father, who was the visitor to our homes, delivering the last sweet message of Christ to our loved ones." [1]

1 Rochester Evening Times, February 3, 1914.

Following the eulogy, the final absolution was given by Bishop Hickey, and interment was made in the priests' plat in the Holy Sepulchre cemetery, Rochester, with Bishop Hickey officiating.[1]

A granite monument, about thirty inches high, thirty-two inches wide and fourteen inches in thickness, placed on a granite base, bearing the following inscription, marks Father Day's grave:

"Rev. James H. Day
Pastor of
Holy Rosary Church
1857-1914
R. I. P." [2]

Father Day was short in stature, and not until later years, did he attain very much weight. When Father Pagani realized that he was destined for the priesthood, he took him to Rochester to present him to Bishop McQuaid as a prospective candidate for the seminary. When he was presented, the venerable prelate, with his eye of steel, looked intently at poor "Little Jimmie," as he was known to his friends, then stepped up to him, rested his hand on his head, as if to get his measure, and said: "Young man, do you think that you will ever grow big enough to be a priest?" "Jimmie" Day assured His Lordship that he believed he would. His future life demonstrated that he was correct in his judgment.

Friends were easily made by Father Day, and once made, he held them to himself "with hoops of steel." He possessed the rare gift of a keen wit, and this, coupled with his inexhaustible fund of stories, made him a much desired companion. He was the soul of kindness, gentle, sympathetic and could easily accommodate himself to the circumstances with which he chanced to find himself surrounded.

Father Day did splendid work in his several pas-

1 Rochester Evening Times, February 3, 1914.
2 The year of Father Day's birth on his monument is not correct. He was born in 1856.

torates. His fluency in a number of languages, enabled him to do much among the foreign speaking population, not only in a spiritual way but also in the way of Americanization. At Mt. Morris, he cleared the church property of its indebtedness, and raised a large fund for the building of a new parochial school. While pastor of the Holy Rosary Church in Rochester, he built a handsome convent for the Sisters of the school, and did much for the spiritual and temporal welfare of the people of the north-west section of the city, including those of the entire Kodak Park district, now embraced in the Sacred Heart parish.

(*The following sketch was contributed by the late Rev. John H. Whalen, M.R., Rockford, Illinois*)

The third priest coming from the Aurora parish, is the Rev. Bernard Leo Heffernan, who was born near Aurora village, Wednesday, May 23, 1883. He is the third of a family of six children, three boys and three girls, born to John and Mary Gillespie Heffernan.

Father Heffernan received his preliminary training in the schools of his native town. He began the study of the classics in the Moravia High school, Moravia, New York, from which he was graduated, and taught school for a time before entering college. When he found it possible to continue his studies, he entered St. Andrew's Preparatory Seminary, Rochester, New York, where he was also graduated, and then entered St. Bernard's Seminary of the same city. Leaving St. Bernard's Seminary, he entered Mt. St. Mary's College, Emmitsburg, Maryland, where he finished his classical and philosophical studies with the class of 1913. In September 1913, he began the study of theology in Mt. St. Mary's Seminary, Emmitsburg, and after completing the course, was ordained to the priesthood for the diocese of Rockford, Illinois, in the Chapel of the Immaculate Conception at Mt. St. Mary's College, Thursday, May 3, 1917. The Rt. Rev. Edward P. Allen, D.D., Bishop of Mobile, Alabama,

Photo by Ernsberger

THE REV. BERNARD LEO HEFFERNAN

a former President of Mt. St. Mary's College, was the ordaining prelate. The Very Rev. Philip J. Gallagher, D.D., LL.D., and the Rev. Edward B. Jordan, S.T.D. of the seminary faculty, assisted Bishop Allen during the ordination ceremony. The Rev. John F. Nelligan, pastor of the Holy Apostles' Church, Rochester, New York, assisted Father Heffernan during the ordination Mass.

Father Heffernan celebrated his first Mass, a Solemn High Mass, in St. Patrick's Church, Aurora, Sunday, May 6, 1917, at ten-thirty o'clock. The following priests were officers of the Mass:

Assistant priest.....the Rev. George F. Kettell, S.T.L., St. Bernard's Seminary, Rochester, New York

Deacon.....the Rev. John F. Nelligan, Holy Apostles Church, Rochester, New York

Subdeacon.....the Rev. William J. Flynn, Holy Innocents Church, Pittsburgh, Pennsylvania

Master of ceremonies..the Rev. Walter J. Donoghue, Holy Family Church, Auburn, New York

The sermon was preached by Father Kennedy, pastor of St. Patrick's Church, Aurora.

The music of the Mass was furnished by a quintet of soloists from the Holy Family Church, Auburn, with Mrs. Arthur Havens and Miss Marguerite Purdy, soprano; Miss Annabelle Doyle, contralto; Mr. Frank Brannick, tenor and Mr. James A. Hennessy, bass. Mrs. J. Frank Hanlon, nee Margaret Purdy, a former Aurora girl, and organist at St. Patrick's Church when Father Heffernan was a choir boy, presided at the organ.

At five o'clock the same day, Vespers, followed by Solemn Benediction of the Blessed Sacrament, were sung in St. Patrick's Church for the first time, with Father Heffernan, celebrant; Father Kettell, assistant priest and Father Donoghue, master of ceremonies. Father

Kennedy was deacon at the Solemn Benediction and Father Nelligan was subdeacon.

Mt. St. Mary's College conferred the degree A.M. upon Father Heffernan at the one hundred ninth annual commencement, Wednesday, June 20, 1917.

After reporting to his diocese, Father Heffernan was assigned by his bishop, the Rt. Rev. Peter James Muldoon, D.D., as assistant pastor of St. Mary's Church, Galena, Illinois, where he remained until September 25, 1919. At that time, he was transferred to St. Anthony's Hospital, Rockford, Illinois, as chaplain, where he has since remained. In conjunction with his duties at the hospital, he assists at St. James' Pro-Cathedral and is on the teaching staff of St. Thomas High School.

Since the above article was written, Father Heffernan has been transferred to Sandwich, Illinois. He was appointed the first resident pastor of St. Paul's Church, Sandwich, by Bishop Muldoon on October 17, 1925, and took up his duties in the new parish on October 30, following.

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